Acta Apostolicae Sedis

Volume XXX (1938)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1938

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, THIRTIETH YEAR, SERIES II, VOLUME V, ROME, POLYGLOT PRINTERS OF THE VATICAN, 1938.

[*Latin ed. p. 5*]

A.A., vol. XXXIII, 1 Ianuarii 1938 (Ser. II, v. V) - No. 1. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA PII PP. X. CONSTITUTIONES APOSTOLICAE. I. DE VICARIATUS APOSTOLICO DE HANKOW IN SINIS, DISMEMBRATO ET DE NOVA PRAEFECTURA « DE SUIHSIEN » ERIGENDA. PIUS, SERVO SERVORUM DEI. AD PERPETUAM REI MEMORIAM.

Ut melius saluti gregis Christiani prospiciatur, et ad fidem propagandam facilius consulatur, praesertim in illis regionibus orbis catholici quae adhuc non plene luce Evangelii illustrantur, maxime profuit Pastorum numerum augere, si ita res et loca requirere videntur.

Ita vero, cum venerabilis Frater Eugenius Massi, Episcopus titularis Loppitanus et Vicarius Apostolicus de Hankow in Sinis, supplices preces ad Apostolicam Sedem proposuit, ut ex amplissimo territorio sui Vicariatus, in quo ingens numerus animarum exsistit, quae ipsam evangelicam lucem ardenter cupiunt, partes septentrionales et occidentales distraherentur, et exinde nova sui iuris Missio erigeretur, Fratribus Minoribus Ordini commendanda, cuius sodales Missionarii ex regulari provincia de Hybernia iam per multos annos ibi impensum laborant, Nos, de venerabilium Fratrum Nostrorum, Sacrae Congregationi de Propaganda Fide praepositorum consilio, et attenta venerabilis Fratris Marii Zanin, Archiepiscopi titularis Traianopolitani in Rhodope,

[*Latin ed. p. 6*]

6. Acts of the Apostolic See - Official Commentary of the Apostolic Delegate in China, after mature deliberation and having received the aforementioned petitions, We decree as follows: Therefore, in order that the work may be completed, and with the consent of those who believe it to be in their interest, and with full knowledge and by the fullness of Our supreme authority, We separate and detach from the Apostolic Vicariate of Hankow, the territories of the civil prefectures of Suihsien, Ingshanhsien, and Anluhsien, which belong to the civil province of Eupeh, and We establish a new Apostolic Prefecture within the same boundaries; and We decree that the aforementioned civil prefectures, and also the city of the same name, which is now to be called Suihsien, be entrusted to the care of the members of the Apostolic Order of the Friars Minor of the Province of Hybernia, for Our pleasure and that of the Apostolic See. Therefore, We grant to this new Apostolic Prefecture of Suihsien, and to its Prefects Apostolic, all rights, privileges, honors, and powers, with which other Prefectures and their

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prelates throughout the world are commonly endowed and enjoy, and We subject them to the same obligations and duties to which others are subject. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding anything to the contrary. Furthermore, We will that these Letters, whether transcribed or printed, and signed by the hand of a public notary, and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these Letters themselves were presented and shown. To no one shall it be permitted to infringe or contradict this decree of division, establishment, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and thirty-seven, on the seventeenth day of the month of June, in the sixteenth year of Our pontificate.

Jt Fr. TH.

PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. S. C. de Propaganda Fide
Praef. Ioseph Wilpert, Decanus
Collegii Proton. Apost.
Vincentius Bianchi-Cagliesi,
Proton. Apost.
Loco
£8 Plumbi
Reg. in Cane. Ap., Vol. LVII, n. 82 - G. Stara Tedde.

[*Latin ed. p. 7*]

Acts of Pope Pius XI, 7, II. OSAKA DIOCESE. THE OSAKA DIOCESE IN JAPAN IS DIVIDED AND A NEW APOSTOLIC PREFECTURE OF "KYOTO" IS ESTABLISHED. PIUS, SERVUS SERVORUM DEI, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Whatever pertains to the easier administration of the spiritual flock and the greater promotion of the Catholic name, the Roman Pontiff, with diligent care, has sought to accomplish, fulfilling his supreme apostolic office, especially for those Churches which still exist among pagan peoples. Indeed, in the extensive and populous Osaka Diocese in Japan, the apostolic laborers of the Society of Paris for Foreign Missions, to whom that task has been entrusted, and the diocesan priests chosen from the Japanese people

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themselves, although zealous in the care of souls, are, by their number, insufficient to cultivate so vast a field of the Lord. For some years now, with the counsel of the venerable Father Edward Mooney, now Archbishop of Detroit, who at that time was the Apostolic Delegate in Japan, the Apostolic See, having heard what was of interest to them, decided that a portion of that diocese should be entrusted to the apostolic care of the Society of Maryknoll for Foreign Missions.

Now, moreover, after consulting with the venerable Fathers, our Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after considering the opinions of the venerable Fathers, then Paul Marella, Titular Archbishop of Doclea, Apostolic Delegate in Japan, and then John Baptist Castanier, Bishop of Osaka, as well as the beloved sons, the Superiors of the Societies mentioned above, the Society of Paris and the Society of Maryknoll, having carefully considered the matter, We have decided to detach a territory from the Osaka Diocese, encompassing the entire civil Prefecture of Shiga and a part of the civil Prefecture of Kyoto, and to erect it into a new Apostolic Prefecture. Therefore, with the consent of those concerned, or of those who may presume to have an interest, and by the fullness of Our Apostolic authority, We detach from the Osaka Diocese the entire civil Prefecture of Shiga, as well as a part of the civil Province of Kyoto, including the city of Kyoto and the civil subprefectures (commonly called "gun") of Atago, Funai, Kadono, Kita-Kuji, Minami-kuwada,

[*Latin ed. p. 8*]

8. Acts of the Apostolic See - Official Commentary by Otolcunij Zagara, Shisaino^ TsusuM, Tji, which territory we erect and establish as an Apostolic Prefecture; and we order that it be called by the name "Kyoto," and, for external missions, we entrust it to the aforementioned Society of Maryknoll, for Our pleasure and that of the Apostolic See. Therefore, to this Prefecture of Kyoto and to its temporary Apostolic Prefects, we grant all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully possessed and enjoy, and we subject them to the same burdens and obligations by which others are bound. All of these things, as above established and constituted, we wish and command to be considered valid and effective, notwithstanding any contrary provisions. Furthermore, copies, even printed ones, of these documents, if signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall be held to have the same validity as if these documents themselves were presented and shown. To no one is it permitted to infringe upon or contradict this page of division, erection, concession, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and

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Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and thirty-seven, on the seventeenth day of the month of June, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius S. B. E. S. C. de Propaganda Fide
Praef. Ioseph Wilpert, Decanus Collegii Proton. Apost.
Vincentius Bianchi-Oagliesi, Proton. Apost.
Loco £B
Plumbi Reg. in Cane. Ap., Vol. LVII, n. 81 - G. Stara Tedcle.

[*Latin ed. p. 9*]

Acts of Pope Pius XI, March 9. CONCERNING THE VICARIATE APOSTOLIC OF CHANGSHA. THE VICARIATE APOSTOLIC OF CHANGSHA IS DIVIDED AND A NEW APOSTOLIC PREFECTURE, "OF SIANGTAN," IS ESTABLISHED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

To more easily spread the evangelical truth among infidel peoples, it certainly helps to divide the territories of some missions and to establish new missions from them, entrusting them to the care of other servants of the Catholic name. Therefore, with a willing heart, we received the petitions of the venerable Brother Gaudentius Hyacinthus Stanchi, titular Bishop of Pharbaethitani and Apostolic Vicar of Changsha, and of the beloved son Leonard Maria Bello, Minister General of the Order of Friars Minor, to whom that mission had been entrusted, requesting that, both because of the excessive size of the territory of that Vicariate, and because of the large number of souls who desire to embrace the Catholic faith, and because of the small number of its workers, a southern part be separated from the same Vicariate and erected into a new Apostolic Prefecture, to be entrusted to members of the regular province of that Order. Therefore, with the advice and favorable vote of the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and with the assistance of the venerable Brother Mary Zanin, titular Archbishop of Traianopolitan in Rhodope and Delegate Apostolic in China, and in order that it may be done, with the fullness of apostolic power, by the tenor of the present document, we separate and sever from the territory of the Apostolic Vicariate of Changsha the civil sub-prefectures of Niangtan, Siangsiang, Jàling, Hengshan, Yuhsien, and Chaling, and we establish and constitute a new Apostolic Prefecture from their territory, with the same boundaries and limits, which we decree shall be called the Apostolic Prefecture of Siangtan,

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from the city of the same name, which is the seat of the sub-prefecture; and we entrust it to the care of the apostolic missionaries of the aforementioned Order of Friars Minor, for Our pleasure and that of the Holy See. Therefore, we grant all rights to this new Apostolic Prefecture of Siangtan and to its temporary administrators.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - Official Commentary: Privileges, honors, and powers with which other Prefectures throughout the world, and their Prefects, are commonly endowed and enjoy, and likewise we attach to them the same burdens and obligations with which others are bound. We wish and command that all of these things, as above established and constituted, be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and credit as if the original documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this page of division, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord 1937, on the first day of the month of July, in the sixteenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith. Cancellarius S. R. E. S. C. de Propaganda Fide. Prefect: Joseph Wilpert, Dean of the Pontifical College. Vincentius Bianchi-Cagliesi, Pontifical Delegate. *Loco £B Plumbi Reg. in Cane. Ap., Vol. LVII, n. 39 - Al. Trussardi.* IV DE LOANGWA: The Mission "Sui Iuris" of Loangwa, with its boundaries unchanged, is raised to the rank and dignity of an Apostolic Vicariate. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory: The proper organization and administration of nascent Churches in regions not yet fully illuminated by the light of the Gospel greatly benefits their governance and progress. It is necessary to elevate them to a higher degree of dignity.

[*Latin ed. p. 11*]

The acts of Pope Pius XI, concerning any of these churches, shall be those in which the Catholic name has most flourished. Now, because of the erection of the new Apostolic Prefecture of Fort Jameson, as Apostolic Letters sealed with lead, which We have completed this very day, the district of Lundazi, formerly part of the territory of the Mission sui iuris of Loangwa, has been separated; and, because of the alteration of the boundaries of the Apostolic Vicariate of Nyassa, by other Our Letters, issued on the same

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day, the districts of North Nyassa, West Nyassa, Mbonihera, Mzimba, and Kasungu have also been separated from that same Mission sui iuris. It has therefore seemed opportune to proceed with a new delimitation of the boundaries between the aforementioned Mission of Loangwa and the neighboring Apostolic Vicariate of Bangweolo and the Apostolic Prefecture of Broken-Hill. Furthermore, considering the progress of the Catholic cause, which in that Mission has been achieved, above all, through the study and labor of the Society of African Missionaries for the Propagation of the Gospel, We have also considered it fitting and proper, so that the faithful there may have greater spiritual assistance, to elevate that Mission itself to the rank and dignity of an Apostolic Vicariate. Therefore, after mature deliberation, and with the advice of the Venerable Fathers, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and in order that all that is necessary may be accomplished, with the certain knowledge that this is done by the fullness of Our Apostolic power, We separate from the Apostolic Vicariate of Bangweolo the district of Abercorn, except for the mission of Rosa, and also from the Apostolic Prefecture of Broken-Hill, that district of Serenje, which until now belonged to that same Prefecture, and We unite and annex these territories to the Mission sui iuris of Loangwa. Furthermore, We elevate, erect, and establish that same Mission, with its boundaries thus altered, to the rank and dignity of an Apostolic Vicariate, retaining the same name, and We grant and entrust it, for the future, to the aforementioned Society of African Missionaries, for Our pleasure and that of the Apostolic See. To this new Apostolic Vicariate of Loangwa, and to its Prefects for the time being, We grant all the rights, privileges, honors, and powers with which other Vicariates and their Prelates are commonly endowed and enjoy, and We subject them equally to the same burdens and obligations with which others are burdened. All of these things, as above stated and established, We decree and command to be valid and effective, notwithstanding any contrary provisions. Furthermore, We will that copies or extracts, even printed ones, of these Letters, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if these Letters were exhibited or shown. To no one, however, shall this...

[*Latin ed. p. 12*]

Acts of the Apostolic See – No one is permitted to alter, diminish, erect, constitute, commission, establish, or in any way infringe upon or contradict this document. If anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord nineteen hundred and thirty-seven, on the first day of July, in the sixteenth year of Our Pontificate.

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Fr. TH PIUS, O. P.,

Card. BOGGIANI P. Card.

FUMASONI BIONDI

Chancellor of the Holy Roman Church.

8. C. de Propaganda Fide

Prefect: Joseph Wilpert, Dean of the Proto-Apostolic College.

Ludovicus Kaas, Proto-Apostolic.

Loco £ß Plumbi Reg. in Cane. Ap., Vol. LVII, n. J 5 - Al. Txussardi.

CONCERNING THE DIVISION OF THE APOSTOLIC VICARIATE OF TSINGTAO AND THE ERECTION OF A NEW APOSTOLIC VICARIATE « OF ICHOWETJ ».

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, DECREES THE FOLLOWING FOR THE PERPETUAL RECORD:

That greater fruit may be derived from the diligent preaching of the Gospel among the vast territories, often among infidel peoples, within the missions, it is certainly beneficial at times to divide these territories and to increase the number of prelates.

Therefore, since the venerable Brother George Weig, titular Bishop of Antandrimis and Apostolic Vicar of Tsingtao in China, has presented petitions to this Apostolic See, both because of the excessive size of his Vicariate and because of the large number of souls eagerly desiring the light of the Gospel, that the southern and western portions of the same Vicariate might be separated and erected into a missionary jurisdiction of its own, We, with the counsel of the Venerable Brothers Our Cardinals entrusted with the propagation of the Christian Faith, and after considering the petition of the venerable Brother Marius Zanin, titular Archbishop of Traianopolis in Ehodope and in China, Delegate A po-

[*Latin ed. p. 13*]

The Acts of the Holy See, November 13th, having received, with willing assent, the prayers offered to Us, We foster the certain hope that this will contribute to the good of souls and to the greater advancement of the Kingdom of Christ. Wherefore, in order that this may be accomplished, and with the consent of those who deem it to be in their interest, by the fullness of Our Apostolic power, by these presents, We separate and disjoin from the Vicariate Apostolic of Tsingtao, within its territory, the civil prefectures of Ghuhsien, Istmi, Mengyin, Feihsien, Liny, and Tancheng, which belong to the civil prefecture of Shangtung, and We establish a new Vicariate Apostolic, bounded by the same limits as those civil prefectures, and We decree that the city of Icliowfu, which is the principal town of the prefecture of Liny, shall henceforth be called "de Tchowfu." We wish to entrust and

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entrust to the Missionaries of the Society of the Divine Word, who have labored there with commendable zeal for many years, and to grant it to Us and to the Apostolic See, for Our and the Apostolic See's approval. Therefore, to this new Vicariate of Ichowfu and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates throughout the world are commonly endowed and enjoy, and We subject them to the same burdens and obligations by which others are bound. All of these things, as above established and decreed, We wish and command to be considered valid and effective, notwithstanding any contrary provisions. Moreover, We decree that these Letters, whether transcribed, excerpted, or printed, but always signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if these Letters were presented or shown. To no one shall it be permitted to infringe or contradict this decree, or to violate or oppose the erection, concession, statute, and will of Us. If anyone, with rash audacity, should attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulfo, in the year of Our Lord one thousand nine hundred and thirty-seven, on the first day of the month of July, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. S. C. de Propaganda Fide
Praef. Carolus Respighi, Proton. Apost.
Hannibal Franciscus Ferretti, Proton. Apost.
Loco £B
Plumbi Reg. in Cane. Ap., Vol. LVII, n. 38 - Al. Trussardi

[*Latin ed. p. 14*]

Acta Apostolicae Sedis – Letters. An official commentary. By the grace of God, We, Pope Pius XI, to perpetuate the memory of this event, following in the footsteps of Our predecessors, the Roman Pontiffs, and desiring to honor sacred temples, which are adorned with every kind of art and are celebrated in a special way by the Christian faithful, and with the opportunity presented, to promote devotion to God and the blessed in heaven, as far as is in Our power, We gladly bestow honor. Therefore, since We have been informed by the Superiour of the Lombard Province of the Order of Friars Minor, named after Saint Charles Borromeo, that a sacred edifice

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has recently been constructed in the city of Milan, adjacent to the Franciscan convent located on the street called "Maroncelli," dedicated to Saint Anthony of Padua, and that this temple, constructed in what they call the "Palladian" style, is distinguished by its size, the splendor of its marble, and every refinement and polished artistry, and is richly adorned with many altars, We deem it fitting to grant the request of the aforementioned Superiour, who urges Us to bestow upon this temple the title and dignity of a Minor Basilica. Furthermore, it is added that such requests have been strongly supported by the Most Reverend Cardinal of Milan, Archbishop of the Holy Roman Church, as well as by the General Procurator of the Order of Friars Minor. Therefore, having also heard the Most Reverend Cardinal, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, We, by Our Apostolic authority, and by the force of these present Letters, permanently elevate the temple dedicated to Saint Anthony of Padua, located in the city and archdiocese of Milan, to the title and dignity of a Minor Basilica, with all the privileges that pertain to this title. Notwithstanding any contrary provisions. We decree that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, now and in the future; and that it should be considered and defined to be null and void, now and forever, if anything to the contrary should occur.

[*Latin ed. p. 15*]

From the Acts of Pope Pius XI, concerning these matters, should anyone, with any authority whatsoever, knowingly or unknowingly, attempt to interfere. Given from the Vatican, under the Fisherman's Ring, on the eighteenth day of July, in the year 1937, in the sixteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State.

II. SAINT PATRICK IS ESTABLISHED AS THE PATRON OF THE BATHURST DIOCESE BY POPE PIUS XI. For the perpetual memory of this matter. It befits the Roman Pontiff to grant the requests of Bishops, especially those which pertain to the proper care of the spiritual well-being of the Christian faithful. Therefore, since the Most Reverend Bishop of Bathurst has informed Us that it is the fervent desire of the clergy and people of his diocese that, through Our benevolence, We establish Saint Patrick, the Confessor and Pope, as the patron of the Bathurst diocese, We, solely intent on fostering the good of all the Christian faithful and on promoting the glory of God and the honor of Our Saints, readily and willingly consent to these desires. Therefore, after having heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, and after carefully considering all the relevant matters, by the tenor of these present letters and by the fullness of Our Apostolic authority, and perpetually, We declare Saint Patrick, the Confessor and

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Pope, to be the special patron of the entire Bathurst diocese before God, and We establish him as such, with the privileges and honors that are proper to such a heavenly patronage. Notwithstanding anything to the contrary. We decree that these present letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that it shall be rightly judged and defined as invalid and void from this moment forward if anything contrary to these matters should, by anyone, with any authority whatsoever, knowingly or unknowingly, be attempted.

Given from the Vatican, under the Fisherman's Ring, on the first day of September, in the year 1937; in the sixteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 16*]

Acts of the Apostolic See, Official Commentary, Volume III.

TITLE: The title with rights and privileges of a Minor Basilica is conferred upon the Cathedral Church of Baltimore, in honor of the Blessed Virgin Mary, assumed into Heaven, dedicated to God.

PIUS PP. XI. For the perpetual memory of the matter.

Historical documents attest that the city of Baltimore, located in the state and region within the boundaries of the United States of America, was established as a diocese in the year one thousand seven hundred and eighty-nine, and subsequently elevated to the dignity of an archdiocese in the year one thousand eight hundred and eighty-eight. It is also known that in the early days of the diocese, a church under the title of Saint Peter, the Prince of the Apostles, served as the Baltimore Cathedral. However, with the increasing number of Catholic faithful, the construction of the present Cathedral building also began in the year one thousand eight hundred and sixty-six, in the year of the Incarnation of the Lord.

The new Cathedral, completed only in the year one thousand eight hundred and twenty-one, was solemnly consecrated on the first and thirtieth days of May of that same year, and dedicated in honor of the Blessed Virgin Mary, assumed into Heaven.

This sacred building shines with elegance of form and amplitude: it is erected in the manner of the Basilicas of the Eternal City, and is adorned with three large domes, two towers, and a beautiful peristyle formed by Ionic columns, and is further embellished with many works of art and paintings of considerable importance.

In this same temple, ten Provincial Councils have been held, as well as three Plenary Councils of the United States of America, held in the city of Baltimore, in which many ecclesiastical and disciplinary laws were elaborated and enacted.

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It should also be noted that, by decree of the Sacred Congregation for the Propagation of the Faith, the Archiepiscopal See of Baltimore enjoys the "prerogative of place," so that the Archbishop of Baltimore himself is the first among the Archbishops of the United States of America. Furthermore, the Crimson Ring of the Cardinals of the Holy Roman Church has been bestowed upon two Apostolic Delegates in the United States of America in the Baltimore Cathedral; and in this sacred edifice, thirty-five Bishops have been consecrated, and more than two thousand priests have received the sacred order of the priesthood.

Finally, this temple is adorned with many precious and sacred relics, and also with abundant furnishings; and in it, the clergy diligently attend to the ministry of souls, with great zeal and splendor.

[*Latin ed. p. 17*]

The acts of Pope Pius XI, page 17, record the religious functions fulfilled, which greatly contribute to increasing the piety of the faithful. It is noteworthy that the Catholic faithful of Baltimore observe the Cathedral of Baltimore as a monument representing the Catholic Church, and for this reason, We, also, as the humble Archbishop of Baltimore, received a letter from Our Apostolic Delegate in the United States, with the enthusiastic support of the entire clergy and people of Baltimore, in which the Archbishop earnestly requested that We deign to honor the aforementioned Cathedral with the title and privileges of a Minor Basilica, through Our benevolence.

Therefore, after due deliberation with the Cardinal Prefect of the Sacred Congregation for the Sacraments of the Holy Roman Church, and with full knowledge and mature consideration, and by the fullness of Our Apostolic authority, by the tenor of the present document, We hereby declare and decree that the aforementioned Cathedral of Baltimore, dedicated in honor of the Blessed Virgin Mary, assumed into Heaven, shall be permanently adorned with the title and privileges of a Minor Basilica, in the manner of the Minor Basilicas of the City [of Rome]. Notwithstanding any contrary provisions.

We decree that these present letters shall remain firm, valid, and efficacious forever, and shall have and obtain their full and complete effect and force, for those to whom they pertain or may pertain, now and in the future, and that they shall be duly judged and defined, and shall be declared null and void from this moment, if anything contrary to these should occur, knowingly or unknowingly, by anyone.

Given from the Vatican, under the Fisherman's Ring, on the 1st day of September, in the year 1927, in the sixteenth year of Our pontificate.

E. Cardinal PACELLI, Secretary of State.

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ACTS, Volume V, No. 1. - 31-2-938.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis — Official Commentary on the LETTER to His Most Reverend and Most Eminent Lord, John Tit. St. Balbina, Prefect, Cardinal Verdier, Archbishop of the PARISIENSE, whom We are sending as a legate to the Marian Congress held in the monastery of Aiguebelle of the Reformed Cistercian Order, from throughout GALLIA. PIUS PP. XI, Beloved Son, health and the Apostolic Blessing. — With a joyful heart, We heard that the Cistercian monasteries from Aiguebelle are preparing a Marian Congress to celebrate the eight-hundredth anniversary of that abbey. This undertaking, as it has been presented to Us, is pleasing to all those who, throughout the lands of GALLIA, observe the sacred devotion to the Blessed Virgin, and who know and cherish the ancient monastery for its venerable antiquity, its deeds, and the memory of illustrious men. Moreover, considering the fervor of faith, the importance of the matters to be discussed, the presence of esteemed prelates and priests, and the large number of people expected, the Bishop of VALENTINENSIS, interpreter and messenger of common desires, earnestly implored Us to send a Cardinal from Our side to the festivities, who might represent Us there. Gladly granting this request, We entrust to you, Beloved Son, through these letters, the task of presiding over the Marian Congress in Our name and with Our authority, and through your eloquent words, to express Our wishes and to convey salutary prayers. Therefore, as We anticipate the joyful gathering, We recall a recent and auspicious event. Three hundred years ago, the noble people of GALLIA dedicated themselves to the protection of the Mother of God. If the name of any earthly queen, who has shown kindness, gentleness, and generosity to her subjects, shines brightly through the ages, how much more should the Lady of Heaven and Earth be celebrated by the French, who, present in the heavenly court, on the right hand of Her Son, our Redeemer, and King, in a golden robe, has poured forth so many gifts of grace into their homeland, the abundance of which never ceases, because the love from which they flow knows no bounds? Therefore, it is just and true to proclaim Her greatness, for She is good, and Her mercy endures forever. In this religious observance, We are joined with all those who participate in the Marian Congress, offering supplications and heartfelt prayers to the Blessed Virgin.

[*Latin ed. p. 19*]

We commend the actions of Pope Pius XI, that he may continually turn his merciful gaze towards beloved France, and continue to defend it with the same open and frequent demonstrations of affection. May he protect it from the stain of impiety, and may he, for the sake of all, and for the sake of the lasting Christian glory, more closely unite it with God, from whom

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we come, in whom we die, to whom we return to live, and in whom we dwell and live. These are our hopes, which have been aroused by burning love, and therefore, beloved Son, we entrust them to the upcoming Marian Congress. And so that the festivities may be more beneficial, we freely grant you this: that, after the sacred pontifical ceremony has been completed, and with us standing by in your name, you may impart the customary blessings to those present, with the full permission granted. Above all, we desire that, in fulfilling the duties of our legate, you may achieve great consolations and merits, and therefore we implore the heavenly grace to be your support, and as a pledge of this, we bestow upon you the Apostolic Blessing.

Given from the Palace of Gandulphi, near Rome, on the 5th day of the month of September, in the year 1937, in the sixteenth year of our pontificate.

PIUS PP. XI

To the Most Reverend and Eminent Lord,

Dominus Titus Trocchi, Archbishop ad honorem of the titular see of Lacademonia, and also Auditor General of the Apostolic Camera,

on the occasion of his fiftieth anniversary of ordination.

PIUS PP. XI

Venerable Brother, greetings and the Apostolic Blessing.

It is indeed a joyful message that has recently reached our ears, concerning the ten years that have just passed since you first offered the sacred host to God. This auspicious occasion provides us with a most excellent opportunity to reaffirm our benevolence towards you, and to congratulate you sincerely and publicly. For we are not unaware that your priestly ministry has been consistently marked by a burning zeal for souls, and that you have greatly benefited the Church. Indeed, in the prime of your youth, you excelled in sacred disciplines and in the liberal arts, whether through the authority of a director, or through teaching and writing, in our Roman Seminary and its schools, and in other pious institutions, you inspired many young minds to virtue and human cultivation; and furthermore, as a member of the College of Imperial Missionaries, you brought many souls to God through sacred missions and exercises. After you were elevated to the archiepiscopal dignity by our predecessor, Pope Benedict XV, you first...

[*Latin ed. p. 20*]

You diligently discharged the duties of the Apostolic See – a commentary official – first in the Republic of Cuba and Puerto Rico, and then in Bolivia, not having neglected these tasks for a brief period, and you never ceased your fruitful priestly endeavors, especially in preaching and in publishing

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works for the people. Therefore, having considered these and other merits, we wished to demonstrate our esteem and affection, and to announce that we desire to appoint you as General Auditor of the Apostolic Chamber, and to make you a member of Our Court. Now, having seized this opportune moment of celebration, we gladly congratulate you, Venerable Brother, on the sacred office which you have held so fruitfully for so long, and we earnestly implore God to grant you a long, healthy, and vigorous old age, for the benefit of Christ's faithful, as an example and ornament of Our Roman clergy. May this heavenly protection, and a special witness of Our charity, be the Apostolic Blessing, which We impart to you, Venerable Brother, to the Patriarchal Basilica of the Lateran, of which you are the Vicar, and to your relatives, friends, and former students, in the Lord. Given from the Vatican, near Rome, on the eighth day of the month of September, in the year of Our Lord nineteen hundred and thirty-seven, in the sixteenth year of Our Pontificate. PIUS PP. XI.

*EXTRACTED FROM: The newspaper *L'Osservatore Romano* of December 20, 1937.

His Holiness began by saying that this Christmas audience is always particularly beautiful and joyful; beautiful, joyful, indeed grand, because of the majesty conferred upon it by the Sacred College and the Roman Prelature; and this year even more beautiful, joyful, and grand, not only because of the impressive number and representation of the members of the Sacred College, but also because the Roman Prelature was joined by the representation of the vast Pontifical Family, with its highest representatives. Truly a beautiful, joyful, and grand audience. And it would seem – continued His Holiness – that nothing could be added to that beauty and grandeur, if it were not for the beautiful and good word of the venerable...

[*Latin ed. p. 21*]

The Acts of Pope Pius XI, the venerable Dean of the Sacred College, who, with true kindness, had found fitting ways to enhance such beauty and grandeur. Indeed, he had added the profound spirit that animated all the words of the address he delivered, in the name of the Sacred College, to the Holy Father. What His Holiness could not fail to follow up with, after such a noble assembly and display of homage, was a word of paternal gratitude for this manifestation of true filial piety. What the eminent speaker had said was replete with sentiments far too good, far too rich, concerning the person of the Supreme Pontiff; but not so rich when it came to the sufferings that afflict this poor world and the many dangers that still loom over it. And therefore, His Holiness said that he would have nothing further to add, except a word of paternal gratitude to each and every one present – and he hastened to express it – not only for their cherished presence, but also for the thought that inspired it, and for the sentiment that animated it; he would have nothing further to add, were it not for so many particular

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reasons, and, alas, not truly joyful, to say – as He has had to do on other occasions and on other matters – yet a few more words: first, a word of observation and of fact; and secondly, a word of merit and of principle, which also resolves itself into a word of high protest. And first, a word of observation and of fact: for some time now, facts have been being exposed, denied, and misrepresented, and above all, one fact, equally great and vast, geographically vast and painfully great and grave in the moral, intimate sense of the word. The Supreme Pontiff meant the painful, most grievous fact of religious persecution in Germany: because, the Holy Father said, we must give things their proper names, and we must not have it repeated of us what the ancient historian said at a certain moment: "We have even lost the names of things." No, His Holiness continued, by the grace of God, we have not lost such names: we want to call things by their names. In Germany, there is religious persecution. For a long time, it has been said, it has been made to be believed that there is no persecution: but we know that there is, and that it is grave; indeed, rarely has there been a persecution so grave, so fearsome, so painful; and so sad in its deepest effects. It is a persecution that lacks neither the prevalence of force, nor the pressure of threats, nor the deceptions of cunning and pretense.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - Commentarium Officiale.

His Sanctissimus non voluit Augustum Pontificem detenturum in re tam dolorosa: sed voluit addere illud notatum ad eos qui eam necessitabantur, quia nemo dubitare potest quin, loquendo de talibus et tam gravis rebus, quae tam prope tangunt responsabilitates Suas, Vicarius Iesu Christi videri possit minus informatus, vel unum dicere pro altero. Sanctissimus Pater ergo transibat ad secundum punctum, ad questionem de merito et de principio, semper in eodem argumento, et, quamquam conexa ad primam locutionem, semper de Germania. In Germania, prout multi sciunt: et saepe etiam alibi repetitum est, et saepe cum accentu colorum, quod Papa amicus est et adhuc amicus Germaniae. Nam pauci regna Sanctitas Sua tam bene cognovit quam Germaniam; et in parte tam electa et representativa, et favore representativa pro scientia, ingenio, cultura et studiis sublimibus. Legiones sunt illorum quos admiratus est: non solum quia ad ipsum venerunt ut peregrini, sed quia cogniti sunt in domibus suis, in bibliothecis suis, in institutis suis magnis, in urbibus suis magnis. Est ergo tristes, duplices tristes Pontifici Maximo, quod meminisse debeat quanta in eo regno contra veritatem committantur; veritatem quae ipsum non solum personaliter tangit – quod esset minimum, esset multo minus – sed multo gravius, quia tangit ea quae ipsi sunt carissima, quae cogitationes Suas, cor Suum occupat; ea quae totam responsabilitatem Suam involvunt coram Deo et coram hominibus, nempe Hierarchiam catholicam, Religionem catholicam, Sanctam Ecclesiam Dei, quam benignitas divina cuidam Suo

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Vicario in terra commisit. Dicitur quod Religio catholica non est amplius catholica, sed politica est, et hoc praetextum, haec qualitas adhibetur ad persecutionem iustificare, quasi non esset persecutio, sed, ita dicere licet, manovra defensionis. Illi dilectissimi filii cum Patre Suo partem habebant et habent observationem quod hic agitur de eadem accusatione facta Domino Nostro cum traditus est Pilato, cum omnes eum accusabant de facere politiam: esse usurpator, conspirator contra regnum politicum, inimicum Caesaris. Et Pilatus, primo tempore, non intellexisse viderat spiritum rei, aut, saltem, finxisse non intellexisse, et propterea quaesivit: "Ergo, es tu rex?" Hoc est, "An venisti ut turbares, sicut magnus dux politicus, agitator politicus, regnum Caesaris?" Et Dominus, in tranquillitate divina Sua, ad affirmationem respondit: "Regnum meum non est de hoc mundo." Non de hoc mundo cogitas, aut videris cogitare. Si regnum meum esset de his, gens mea pugnaret pro me.

[*Latin ed. p. 23*]

Acts of Pope Pius XI, 23, continued: "We, too, can say this," His Holiness continued. "If we were to engage in the politics that are attributed to us, that are ascribed to us, in this talk of rearmament and war, there would perhaps be, however small or insignificant, a place for us. No, the Supreme Pontiff has no need to go so far: *Regnum meum non est de hoc mundo* (My kingdom is not of this world). The Pope does not engage in politics; he lives, he works not to engage in politics, but to bear witness to the truth, to teach the truth: this truth that the world so little appreciates, and of which it cares so little, while it cares for everything else, just as Pilate who did not wait for an answer to his question: *quid est veritas?* (What is truth?). The Supreme Pontiff wishes to say and repeat and vehemently protest to the entire world: We do not engage in politics; on the contrary, precisely in the words of Our Lord Jesus Christ, if I may say so, our people – and we have people throughout the world: beloved children, devoted faithful, believers, worshippers of God – would come to our aid. Now, none of these children of ours scattered throughout the world, none believe that we engage in politics; whereas, on the other hand, everyone sees and constantly observes that we engage in religion, and we want to do nothing else. Certainly," the Holy Father added, "precisely for this reason, it must be affirmed that the simple citizen must conform his civic life to the law of God, of Jesus Christ; is this engaging in religion or in politics? Certainly not in politics. We also want," His Holiness continued, "that even in civic life, in human and social life, the rights of God, which are also the rights of souls, should always be respected. This," says the Holy Father, "is what we have always and only done. If others have thought otherwise and said otherwise, it is contrary to the truth. And this is what deeply grieves the Supreme Pontiff: to cast this multiple accusation of abuse of religion – one of the worst thoughts that can come to the human mind – the

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accusation of abuse of religion for political purposes; to utter, let us say the true word, such a calumny against so many of his venerated brothers in the Episcopate, against authoritative members of the Sacred College, against so many priests, against so many good faithful, concerned with nothing other than obeying the law of God, making this divine law known, doing works of good Christians, and therefore, evidently, works of better citizens, aware of being responsible for these civic and social duties not only before men, but before God Himself. The Holy Father declared, therefore, that his protest could not be more explicit, nor more forceful, before the entire world: We do..."

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - The Official Commentary of the Sacred Congregation for the Propagation of the Faith: we are concerned with religion, not with politics; everyone knows this, everyone sees it who wishes to see. For the rest, may this proclamation of truth – the Supreme Pontiff continued – console so many of his brothers in the episcopacy, the priests, and the faithful who suffer so much under this persecution, which is so unjust and so sadly denying [the truth]; and above all, they suffer because of this calumnia, a true calumnia, after which no greater suffering could be added to the sufferings, the anxieties of every kind that persecution brings with it. Let them know that the Pope is with them; that He knows their tribulations, that He suffers with them; and that His greatest suffering is to know them so troubled, so sensitive to the accusations that are made against them. What remains for us? – His Holiness continued – what remains for us is what, thanks be to God, always remains and will remain: to lift our eyes and our hearts, our souls and our minds to God the Blessed: may He come to our aid; may He see, for He can do all things, and may He provide in His infinite goodness and mercy; may He come to the aid of so many dear faithful who are suffering; may He come, and not only in the country mentioned above, but also elsewhere, wherever suffering is endured for His Name and for His law. May He come to put an end to so much evil and to bring back to the right path of recognized truth, of honored truth, so many who now seem truly not to know it, except to deny it and to offend it. Terrible punishment, terrible sight, but which also makes one think – a thought, the Holy Father said, of which He feels the need first and foremost, and which is consoling – of the infinite mercy of God, this infinite mercy, which tolerates so much. Before this divine long-suffering, one must truly say: if we, at any moment, lose patience, we are wrong. Yes, we are wrong – the Holy Father said – if we do not continue to pray for all, and especially for those who make us suffer for what is so dear to us, and which must be so dear that we must be willing to give – and He said that we would be very happy to do so – our lives. It is what our prayer asks of the mercy of God for those who have forgotten to pray. Therefore, let us pray to that

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infinite Goodness; let us pray to that infinite Mercy, which has done what it has done to save the world. Pray and hope. To this prayer and hope, the August Pope wishes to invite everyone, so great are the needs to which He would like to come to the aid of, through the mercy of God: a prayer possibly as great as these needs, wherever they afflict bodies and...

[*Latin ed. p. 25*]

Acts of Pope Pius XI, number 25, concerning souls, wherever the horrors of war are spread, and the fears of a civil life constantly threatened by grave dangers. May the mercy of God, His infinite clemency, reach everywhere. With this paternal appeal to prayer, repeated with the threefold invitation to pray, pray, pray; and with reference to the divine precept: "It is necessary to pray always, and never to lose heart," the Holy Father concluded His words, expressing to all those present His best wishes for the Christmas holidays and the new year, desiring for them all that which is holily best, and finally, imparting the Apostolic Blessing to all those present and to all those who are dear to them in the Lord.

RADIO MESSAGE FROM THE MOST BLESSED FATHER, GIVEN ON DECEMBER 31, 1937, TO THE CITY OF MADRAS, AT THE CONCLUSION OF THE NATIONAL EUCHARISTIC CONGRESS.

"Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name," and you especially, who inhabit the vast regions of India, and who have gathered for the first Eucharistic Congress from all parts of your nation. Although almost separated from Us by an immense expanse of land and sea, We are nonetheless drawn to you with that studious charity which "Charity never falleth away," which transcends and overcomes the distance of places. And We are with you not only through Our Legate, who presides over your celebration in Our name, but, aided by the science of faith, We can reach you "mouth to mouth": that is, Our paternal words, as if borne on the wings of love, are conveyed to you all through the marvelous invention of the radio. Moreover, Our supplications, joined with your prayers, contend with God on your behalf, that the Eucharistic Sacrament may truly be for you "the principal source and fount of Christian life," to which even "To enlighten them that sit in darkness and in the shadow of death." may approach and be vivified. And since you, as most beloved children, have been earnestly commended to Us by the Father for so many years, We impart to you with all Our heart the Apostolic Blessing. May the blessing of God the Almighty Father, and the Son, and the Holy Spirit, descend upon you and remain with you always. Amen.

[*Latin ed. p. 26*]

Acts of the Apostolic See - Official Commentary

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ACTS OF THE SUPREME SACRED CONGREGATIONS

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

DECREE: The book entitled "From Work to Success," by the author France, is condemned.

On Thursday, December 15, 1937, in the general assembly of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book inscribed: "RAOUL FRANCE, From Work to Success," be placed in the Index of Prohibited Books.

And on the same Thursday of the same month and year, Our Most Holy Lord Pope Pius XI, by Divine Providence, having received the aforementioned resolution of the Most Eminent Fathers in an audience granted to the Most Reverend Prefect of the Holy Office, approved it, confirmed it, and ordered it to be made public.

Given at Rome, from the Offices of the Holy Office, on December 30, 1937.

I. Venturi,

Superintendent.

8. Congregation.

8. Office Notary.

[*Latin ed. p. 27*]

The Sacred Congregation of Rites.

The Sacred Congregation of Rites of CALARITANA concerning the Canonization of the Blessed Salvator from Horta, a lay brother of the Order of the Friars Minor.

Concerning the doubt: Whether, with the approval of the miracles following the granting of veneration to the aforementioned Blessed by the Apostolic See, it is possible to proceed safely to the Canonization of the Blessed.

O, the depth of the riches, and wisdom, and knowledge of God! How inscrutable are his judgments, and how unsearchable are his ways! (Romans, 11:33).

Indeed, the ways of God are inscrutable and unsearchable, by whom, the source of all goodness, mercy, and justice, governs all things, and infallibly attains the end he has proposed.

Furthermore, although the office and duty of tending to the salvation of souls is especially given to priests, nevertheless, it is commanded to all concerning their neighbor: a precept which all the saints have observed

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with the utmost care; some indeed by example, others by teaching, others by the preaching of the Word of God, others by extraordinary fervor in prayer, and finally, others by familiar conversation, strengthened by the splendor of miracles. To this glorious company, the Blessed Salvator from Horta seems to belong.

He was born in the year of our Lord 1520, in the town of S. Columba de Fames, in Hispania. After an innocent youth, spent under the discipline of excellent parents, at the age of twenty-one, he desired to be enrolled as a lay brother in the Seraphic Order of St. Francis, among the Friars Minor, in the Convent of S. Maria, near Barcelona. From the beginning of his religious life, he exhibited admirable examples of piety, regular observance, strict penance, and other virtues.

To which God abundantly added the gift of miracles: a gift which this man of God, through his extraordinary humility, both deserved and preserved, so that he might use it for the glory of God and the salvation of souls. In this way, he certainly delivered countless sinners from the mire of their sins, and, having led them to the sacrament of penance, reconciled them with Christ.

When the frequent gathering of the people at the Convent seemed to somewhat disturb the peace of the Brothers, at the command of the Superiors, he moved to another Convent. This happened several times; and when, for a longer period...

[*Latin ed. p. 28*]

The Acts of the Apostolic See record that Saint Francis of Assisi resided for a time in Orta San Giulio, within the diocese of Fismes, and from that place he received the epithet "of Orta." Later, in Sardinia, he was struck by a severe illness in the year 1565. Two years later, on the eighteenth day of March, the day he had foretold, having received the sacraments of the Church with the utmost piety, and uttering the words: "Lord, into your hands I commend my spirit," he departed for his heavenly homeland. As sworn witnesses attest, the bells of the city rang without anyone ringing them. A large crowd gathered to view the remains of the deceased, and all vied to kiss his hands and feet and to touch his relics. The funeral rites were solemnly observed by the Archbishop, with his Chapter, the Governor, nobles, and religious orders, at which a priest from the Society of Jesus delivered a sermon on his holy life. Afterward, the body was buried in the same church where the gathering had taken place. The miracles that God deigned to perform during his life were not surpassed by the splendor with which he was adorned in death. Therefore, the Most Reverend Francis Gonzaga, Bishop of Mantua, presented information about these events to Pope Sixtus V, who, through an Apostolic Brief, ratified them in the year 1586. In the year 1600, the Archbishop of Calari, whether in Sardinia or in Spain, conducted ordinary investigations through his commissioners.

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Philip III, King of Spain, sent letters to Pope Paul V, along with a summary of the virtues and miracles, in order to obtain the canonization of the Servant of God. Moved by the repeated requests of Philip IV, King of Spain, in the year 1624, Urban VIII signed the commission for the introduction of the cause and granted permission for the use of hymns, responses, and prayers in certain places. The apostolic process was completed, and its value was recognized by the Auditors of the Rota, who also, in the year 1633, issued a judgment in favor of his heroic virtues. However, the decree was not published, because in the following year, the same Pope, Urban VIII, promulgated decrees establishing a new law to be observed in causes of beatification and canonization. Therefore, at the order of Alexander VII, a process was conducted in this city regarding this case, and the cult dedicated to the aforementioned Blessed was widely spread throughout the world. Clement XI ratified and confirmed it on January 29, 1711. In the year 1882, the cause for canonization was resumed; in 1927, decrees were issued for heroic virtues, and on June 27, 1937, for two miracles. Nothing remained for this Holy Congregation to do to fulfill its duty, except to discuss the question: Whether, with the approval of two miracles granted after the Apostolic See had granted veneration to the aforementioned Blessed, it is permissible to proceed to his canonization.

[*Latin ed. p. 29*]

The Sacred Congregation of Rites, having considered a doubt presented by the Most Reverend Cardinal Alexander Verde, Promoter or Relator of this cause, in the General Congregation held on October 26th of the year 1937, before His Most Holy Lordship, Pope Pius XI, in the Apostolic Palace at Castel Gandolfo, and after all the Most Reverend Cardinals, along with the Official Prelates and Consultor Fathers, unanimously gave their affirmative opinion, decided that His Holiness would await a greater illumination from God before expressing His judgment. However, He has now decided to promulgate this today, on November 21st, the last Sunday after Pentecost, for the Presentation of the Blessed Virgin Mary. May God grant that the new glory which seems about to be bestowed upon this most worthy son of the Spanish people, may benefit his most noble homeland, so greatly afflicted by evils and so much stained with innocent blood; that it may finally attain true peace, and preserve the most precious treasure of the Catholic faith, intact. Furthermore, He ordered that this decree be made legitimately public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 21st day of November in the year of Our Lord 1937. C. Card. L. LAURENTI, Prefect. © S. A. Carinci, Secretary.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - ACTA. Official Commentary of the Tribunals of the SACRED ROMAN ROTA. Summons by edict concerning the NUL-

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LITY OF MARRIAGE (MARTINI-CHIOSTRI). Since the actual place of residence of Mr. Charles Chiostri is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on March 16, 1938, at half-past eleven o'clock, to discuss and resolve the doubt mentioned above, or to affix his signature thereto, and to designate the day on which the Rota will render its decision in this cause: "Should the Rotal sentence of March 20, 1937, in this case, be confirmed or annulled?" Those ordinaries of the places, parish priests, priests, and faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Chiostri, must take care to inform him of this edictal summons.

* Iulius Grazioli, Dean Protempore.

From the Chancery of the Tribunal of the Sacred Roman Rota, December 22, 1937.

I. Pendola, Notary.

* The place of current residence of Mr. Charles Chiostri, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on March 16, 1938, at half-past twelve o'clock, to agree upon or affix his signature to the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Should the Rotal sentence of March 20, 1937, in this cause, be confirmed or annulled? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Chiostri, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 31*]

Diarium Romanae Curiae

DIARIUM ROMANAE

31

CURIAE

Wednesday, December 29, 1937, His Holiness received in a solemn Audience His Excellency, the Most Reverend Doctor José Boniface de Andkada e Silva, Extraordinary and Plenipotentiary Ambassador of Brazil, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES

Tuesday, January 4, 1938, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was held in an ordinary session, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates

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Officials discussed the confirmation of the Cult to the Blessed Emma of Gurk, a widow, foundress of the church of Gurk, and the introduction of the cause of Beatification and Canonization of the Servant of God, Pius of St. Louis, a professed cleric of the Passionist Order.

Tuesday, January 11, 1938, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on the heroic virtues of the Servant of God, Mary Soledad Torres y Acosta, foundress of the Institute of the Servants of Mary for the assistance of the sick.

Tuesday, January 18, 1938, before the Most Reverend and Venerable Lord Cardinal Alessandro Verde, Promoter of the cause of the Venerable Servant of God, Ignatius of Laconi, a lay professed of the Order of Friars Minor Capuchins, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the miracles, which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for his Beatification.

Tuesday, January 25, 1938, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, with the participation of the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and Theological Consultors, to discuss the miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Mary Giuseppa Rossello, of the Third Order of St. Francis, foundress of the Institute of the Daughters of Our Lady of Mercy.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis - Commentary 32. SECRETARY OF STATE OFFICE. By official documents of the Secretary of State, dated December 24, 1937, the Most Holy Father, Pope Pius XI, may he reign happily, deigned to appoint His Excellency, Reverend Monsignor Giovanni Battista Montini, as Consultor of the Supreme Sacred Congregation of the Holy Office and of the Sacred Consistorial Congregation. Similarly, by official documents of the Secretary of State, the Most Holy Father, Pope Pius XI, may he reign happily, deigned to appoint:

Secret Chamberlains *in commendam* of His Holiness:

October 25, 1937. Monsignor Giuseppe Pitaro, of the diocese of Squillace.

November 7. Monsignor Elia Anakovic, of the diocese of Djakovo.

Monsignor Ferruccio Ferri, of the diocese of Montalcino.

October 25. Libertino Cardella, of the diocese of Agrigento.

December 2. Monsignor Vitaliano Toscano, of the diocese of Caserta.

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December 9. Monsignor Giovanni Gozzoli, of the diocese of Cremona.

Monsignor Antonino De Santis, of the diocese of Cerignola.

December 30. Monsignor Carlo Vimr, of the diocese of Hradec Králové.

Monsignor Francesco Mimra, of the same diocese.

Monsignor Giuseppe Svételsky, of the same diocese.

Monsignor Giovanni Keznicek, of the same diocese.

Monsignor Giacomo D. Scanlan, of the archdiocese of Westminster.

Monsignor Giovanni B. Bagshawe, of the same archdiocese.

Honorary Chamberlain in attendance at the Papal Court:

November 25, 1937. Monsignor Oronzo Politi, of the diocese of Lecce.

Honorary Prelate *extra Urbem* of His Holiness:

December 18, 1937. Monsignor Luigi Rosati, of the archdiocese of Trento.

NECROLOGY

January 3, 1938. Monsignor Andrea du Bois de la Villerabel, titular Archbishop of Melitene.

January 5. Monsignor Lorenzo Pereira, Bishop of Kottar.

January 12. Monsignor Pasquale dell'Isola, Bishop of Cava and Sarno.

January 15. Monsignor Agostino Roy, titular Bishop of Citarico.

[*Latin ed. p. 33*]

February 16, 1938, Year and Volume XXX (Series II, No. Y) - No. 2.

ITALY.

OFFICIAL COMMENTARY OF THE HOLY SEE.

DECREES.

MOMENTUM.

BY THE SUPREME PONTIFF PIUS XI, CONCERNING THE REGULATION OF PENSIONS.

Article 21 of the Law, promulgated by Us on December 1, 1932, No. XXXII, concerning the organization of the Governate of Our City of the Vatican, reserved to Us the power to enact regulations concerning the retirement benefits of the personnel of the aforementioned Governate. While considering the solution of this reservation, We perceived the opportunity to provide for a uniform regulation concerning retirement benefits for all personnel of the Holy See and the City of the Vatican, respecting the legitimate expectations of the personnel arising from existing regulations. Therefore, through Our own initiative, with due knowledge and mature deliberation, We establish and promulgate the attached "Regulations for the Pensions of Clerical and Lay (Civil and Military) Personnel," together

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with the accompanying table. This Regulation shall come into effect from January 1, 1938, for all clerical and lay (civil and military) personnel of the...

ACTA, Vol. V, No. ± - February 16, 1938.

[*Latin ed. p. 34*]

The Acts of the Apostolic See – Commentary of the Holy See (understood in the sense of canon 7 of the Code of Canon Law), of the Vatican City, and of the Entities, Institutes, Commissions, Offices, bodies, and activities having their seat in the Vatican City, and those having their seat in Italia, which are administratively dependent upon Us. Nothing is altered concerning the burden of pension provision, which remains, as in the past, the responsibility of the respective administrations. With the promulgation of the attached Regulation, any other reservation regarding the issuance of norms relating to pension provision for all the aforementioned personnel is definitively resolved, and all provisions contrary to the present Motu Proprio and the attached Regulation are also abrogated. All of this We have established and establish, notwithstanding anything to the contrary, even if worthy of special mention. Given from Our Apostolic Palace in the Vatican, on the 31st of December, 1937, the sixteenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 35*]

Acts of the Popes, 35, XI. REGULATION CONCERNING PENSIONS for Clerical and Lay Personnel (Civil and Military).

PART I. CLERICAL AND LAY (CIVIL) PERSONNEL.

CHAPTER I. Right to Pension or Indemnity.

Article 1. The clerical or lay employee shall have the right to be retired and to receive a pension if he finds himself in one of the following conditions:

a) He has reached the age of 65 years and has completed at least 20 years of service, or he has completed 40 years of service, whatever his age may be.

b) After 20 years of service, he has become unable to continue in the service due to infirmity not dependent on the exercise of his duties.

c) He has become unable to perform the service due to infirmity arising from the exercise of his duties, whatever the duration of the service rendered.

The clerical or lay employee, who, after 20 years of service, has been dispensed from or otherwise deprived of his office for reasons other than resignation, shall be retired and shall have the right to a pension.

The clerical or lay employee who finds himself in the conditions specified

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in letters a), b), and c), may be retired compulsorily and shall have the right to a pension.

Article 2. The employee who ceases to serve because he is unable to continue due to illness, or because of the suppression of his office, or due to a reduction in staff, without having acquired the right to a pension, shall have the right to a one-time indemnity, whatever the duration of the service rendered.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Commentarium Officiale. Pariter, ius habet ad accipiendum indennitatem, una vice, ille qui, post quinque annos et ante viginti annos servitii, cessat ab officio ex causis aliter quam dimissionibus et illis quae indicantur in littera c) articuli 1 et in primo paragrapho praesentis articuli. Familiares, qui, post mortem Summi Pontificis, non renovantur in officio et quibus non debetur pensio, habent ius ad indennitatem, qualecumque sit durata servitii praestati, computando, in omni casu, non minus quam tres annos servitii.

Articulus 3. Ille qui dimittitur ex officio, et ille qui alio modo cessat ab officio, sine quodam iure ad pensione vel indennitatem, habent ius ad restitutionem retentionum applicatarum in stipendiis eorum de officio, sine ullo interesse. Ecclesiastici qui relinquunt officium propter elevationem ad gradus superiores Hierarchiae Ecclesiae, vel qui eriguntur ad Sacram Porpuram, pro effectibus praesentis regulationis, considerantur quasi dimissos. Ille qui, transcurso maximo tempore licentiae aut permissionis concessae, officium non renovat, nisi per probatum impedimentum, consideratur dimissus.

Articulus 4. Ille qui licentiatur post sententiam criminalem vel canonicam, vel post actum disciplinarem, debet subjici judicio Commissionis, composita ex tribus functionariis electis inter dirigentes Administrationum, quae constituitur per Summum Pontificem, tribus annis, ex propositione Cardinale Secretarii Status. Commissio, tenendo in consideratione gradum culpae ilius qui licentiatur, debet infligere ipsi amissionem iuris ad pensione vel indennitatem, vel applicare ipsi reductionem non minorem quam unum octavum, nec maiorem quam unum quartum, pensionis vel indennitatis. Amissio iuris ad pensione incipit die in quo deberet incipere frui ea. Pensionarius qui afficitur sententia criminali vel canonica, potest incurrere amissionem pensionis in fruente, post sententiam praedictae Commissionis, ad cuius judicium pensionarius ipse debet subjici a Administratione cui pertinuit. Amissio pensionis incipit ab uno die mensis sequenti sententiae Commissionis.

[*Latin ed. p. 37*]

Acta Pii PP. XI 37. Ius ad pensio-nem vel indennitatem potest a Comissione ipsa, mediante novam sententiam, restituendum esse, quae a Admin-

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istratione promovienda sit, cuius sub imperio functus fuerat minister vel pensionarius tempore cessandi a officio, cum cognoscatur eum, ob mores postea habitos, id ius merefecisse, et, si condemnatus fuerit penaliter, etiam rehabilitationem obtinuerit. Pensio et indennitas in omni modo minuuntur de uno quarto, et in eisdem retinetur quantum retentionum quae redditae fuerunt secundum art. 9. Pensio incipit ab anno primo mensis subsequenti sententiae ipsius, et simul cessat pensio quae familiae liquidata fuerat secundum art. 13 sequentem. Ius ad indennitatem non potest restituendum esse, si illa familiae ad normam art. 13 solveretur. Sententiae Commissionis communicandae sunt interessato; ipsae non sunt subiectae alio appellationi, praeter recursionem pro vitiis legitimationis, quae exsequenda sit secundum quartum et quintum comma art. 20 praesentis regulationis. Art. 5. Comissio, de qua in articulo praecedente, sub praesidio membri senioris, providet ad compilandam regulas pro suo functione, quae Summō Pontifice ad approvandam submittantur. Comissio convenit apud Administrationem Bonorum Sanctae Sedis, et utitur eius servitiis generalibus et ordinariis. Minister eadem Administratione fungitur munere Secretarii. Officium Commissarii gratuitum est. CAPUT II. Mensura pensionis et indennitatis. Art. 6. Solum stipendium est adhibendum ad calculandum pensionem, exclusive omne aliud stipendium fixum vel variabile, perpetuum vel temporale. Pensio ministeris qui quadraginta annos servitii adimplevit aequatur novem decimis primarum decem milium, auctis octo decimis superfluitatis usque ad viginti milia, et septem decimis reliquae usque ad triginta milia mediae annuae stipendiis habitis.

[*Latin ed. p. 38*]

38 'Acta Apostolicae Sedis' - An official commentary on the last three years of service. If the three-year average exceeds thirty thousand lire, the pension is equal to eight-tenths of the first thirty thousand lire of the average, increased by half of the excess of that amount, but without exceeding thirty-three thousand lire net annually. For those who have not completed forty years of service, the pension, to be calculated based on the annual average of salaries received during the last three years of service, is equal to so many fortieths of the first eight thousand lire of that average, and so many sixtieths of the excess, as there are years of service, without ever exceeding the pension that would be due with forty years of service. The salaries received by personnel representing the Holy See abroad are multiplied by three for the purpose of calculating the pension and the indemnity referred to in Article 2. Article 7. The employee who is entitled to a pension according to paragraph c) of Article 1 receives a pension equal to so many fortieths of the last annual salary as there are years of service, with a minimum of one-third of that salary if he has not completed twenty years of service, and of three-fifths if he has served twenty or more years. In no case, however, may the amount exceed that specified in the second paragraph of

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the preceding article, to be calculated based on the last annual salary. For infirmities due to service-related causes, which result in permanent incapacity for any profitable work, the pension, to be calculated based on the last annual salary, is calculated as in the second paragraph of the preceding article, regardless of the duration of service rendered. If the infirmity resulting from service is due to an accident that has resulted in the receipt of an indemnity, pursuant to the insurance against workplace accidents carried out at the expense of the Administration, the treatment applicable, depending on the case, is that provided for in Article 1, paragraph d), or Article 2, unless the interested party opts for the treatment provided for in the preceding paragraphs, renouncing said indemnity and returning its amount to the Administration with which he provided service. Article 8. The indemnity, paid once, is equal to one-twelfth of the last annual salary for each year of service. A fraction of a year is calculated as a full year.

[*Latin ed. p. 39*]

Acta Pii PP. XI, Article 9: The employee who has lost the right to a pension or indemnity is entitled to the return of the amounts withheld, without interest, unless his family is entitled to a pension or indemnity according to the provisions of this regulation.

Article 10: The time required for a pension or indemnity is calculated from the date of permanent employment or from the date of probationary employment, provided that a successful completion of the probationary period is an indispensable condition for obtaining permanent employment. For employees holding degrees in ecclesiastical disciplines, obtained before their employment in pontifical institutions or those dependent on or recognized by the Holy See, an additional three years of service are added to the time served. The time of service rendered at the representations of the Holy See abroad is calculated with the addition of one-third of that time. In the calculation of years of service, periods spent on leave for family reasons, or for military service, or in temporary service are not taken into account; periods spent on leave for health reasons or in a state of availability are calculated in full. For the purposes of the pension, in the overall calculation of service and age, any fraction of time exceeding six months is considered as a full year, otherwise it is disregarded.

CHAPTER III: Pensions and Indemnities for Families

Article 11: Upon the death of the employee or the ecclesiastical or lay employee who is celibate, the following are entitled to a pension or indemnity that is transferable:

a) parents;

b) grandparents;

c) minor brothers and sisters (unmarried or widowed);

d) adult brothers permanently unable to engage in any profitable work,

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and adult sisters (unmarried or widowed) who habitually reside with the employee or the retiree.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Commentarium Officiale. Ius ad pensio-nem vel pensio-nem reversibile est subordinatum conditioni, ut familiares designati vivant dependentibus ab impiegato, et ut careant facultatibus ad sustentationem suam.

Articulus 12. Morte impiegati vel pensionariorum laicorum, coniugatorum vel viduorum, ius ad pensio-nem vel pensio-nem reversibile simul habent:

a) Vidua, quae in conditionibus praescriptis in Articulo 16, paragrapho primo, sit;

b) Filii minores et filiae (nubiles vel viduae) minores, quae in conditionibus praescriptis in Articulo 16, paragrapho secundo, sint;

c) Parentes;

d) Avos;

e) Filii permanentiter inapti ad ullum lucrum praebentem laborem, et qui in conditionibus praescriptis in Articulo 16, paragrapho secundo, sint;

f) Filiae (nubiles vel viduae) maiores, permanentiter inaptas ad lucrum praebentem laborem, et quae in conditionibus praescriptis in Articulo 16, paragrapho secundo, sint.

Pro parentibus, avos, filiis et filiabus maioribus, praescribitur quod in ultimo paragrapho Articuli 11.

Articulus 13. Familia impiegati vel pensionarii, qui, secundum Articulum 1, ius ad pensio-nem vel pensio-nem reversibile amissit, ius ad pensionem reversibile habet, quasi ipse impiegatus vel pensionarius mortuus esset.

Articulus 14. Pensio, quae debetur familiaribus, ad percentum illius quae pensionarius fruitur, vel quae impiegato deberetur, adhibetur, et secundum numerum familiarum superviventium habentium ius, ut sequitur: pro uno superstite, quadraginta percentum; pro duobus, quinquaginta percentum; pro tribus, sexaginta percentum; pro quatuor, sexaginta quinque percentum; pro quinque, septuaginta percentum; pro sex, septuaginta quinque percentum; pro septem vel plus, octoginta percentum.

Pensio ita constituta dividitur in partes aequales inter eos qui ius habent; pars quae viduae debetur, in omni casu augetur per quindecim percentum pensionis directa. Cum numerus participantium minuitur, pensio reducitur sicut praescriptum est in duobus paragraphis praecedentibus.

[*Latin ed. p. 41*]

Acta Pii PP. XI 41: La vedova etiam accipit partes filiorum minorum

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qui cum ea cohabitant. Pensio familiae functionarii mortui ex causa officii, vel pensionati qui, postquam pensionem secundum art. 1, littera e), consecutus est, eodem morbo perit, computatur secundum percentuales supra dictas, in fundamento pensionis quae defuncto esset debita in casu incapacitatis perpetuae ad quicunque lucrum operis ex causa officii. Ad omnia effectus praesentis articuli, si sorores (nubiles vel viduae) maiores, habentes ius pensionis, sint duae vel plures, computantur ut una persona. Si mors functionarii ex causa officii locutionem indennitatis ex insurance contra accidenta in opere factam, expensis Administrationis, dederit, familia functionarii potest optare secundum ultimam clausalem art. 7, conditione tamen ut omnes superstites, habentes ius ad indennitatem, eam relinquunt, reddendo eius montam Administrationi.

Art. 15: Indennitas quae debetur familiae functionarii mortui sine relinquo iuris pensionis, aequivalet illi quae functio ipso esset debita, quicquid sit numerus annorum servitii praestatorum, computando in omni casu non minus tres annos servitii. Haec dividitur in partes aequales inter eos qui ius habent, tenendo quod pars viduae debeat esse dupla quam aliorum participantium. Vidua etiam accipit partes filiorum minorum qui cum ea cohabitant.

Art. 16: Vidua functionarii coniugati ante cessationem ab officio, habet ius pensionis vel indennitatis, conditione tamen ut matrimonium celebratum sit antequam functio ipse quinquagenarium aevum perfecisset, vel saltem duo annos ante cessationem ab officio; vel ex matrimonio nata sit proles, quamvis postuma; vel mors functionarii ex causa officii dependeat. Filii habent ius pensionis vel indennitatis, conditione nata ex matrimonio anteriore ad cessationem ab officio. Non habet ius pensionis vidua legaliter separata a marito sententia definitiva, pronunciata ex culpa ipsius et deliberata a auctoritate iudiciaria Urbis Vaticanae. Iudicium delicti...

[*Latin ed. p. 42*]

Acta Apostolicae Sedis - Commentarium Officiale:

Si una pensione, che non sia stata concessa durante la vita del dipendente, viene promossa dopo la sua morte, ciò avviene per iniziativa dell'Amministrazione a cui il dipendente era soggetto.

Art. 17: Il diritto alla pensione della vedova cessa con il suo nuovo matrimonio; quello dei figli e fratelli minorenni con il raggiungimento della maggiore età; quello delle figlie minorenni con il matrimonio, il raggiungimento della maggiore età, o l'ingresso in un Istituto religioso; quello delle figlie maggiorenni e quello delle sorelle minorenni o maggiorenni con il matrimonio o l'ingresso in un Istituto religioso. Le sorelle che raggiungono la maggiore età conservano la pensione fino al matrimonio o all'ingresso in un Istituto religioso, purché, alla morte del dipendente o del pensionato, risultassero abitualmente conviventi con lo stesso. I superstiti del dipendente indicati nell'art. 11 e nell'art. 12, lettere c), d), e), f), ai quali, a causa

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di successive circostanze, manchino le condizioni economiche o di inabilità al lavoro richieste dagli articoli stessi, vengono privati del diritto alla pensione mediante provvedimento dell'Amministrazione presso cui il dipendente ha cessato il servizio. Contro tale provvedimento, sono ammessi i rimedi di cui agli articoli 20, commi quarto e quinto, del presente regolamento. I superstiti del dipendente, i quali siano stati condannati penalmente o canonicamente, possono essere privati del diritto alla pensione secondo le norme stabilite nell'art. 4; con le stesse norme, il loro diritto può essere ripristinato.

Art. 18: I fratelli, i figli e le figlie (nubili o vedove) che percepiscono una pensione, e che, al raggiungimento della maggiore età, risultino privi di mezzi di sussistenza, continuano a percepire la pensione, purché nei loro confronti si verifichino le condizioni di inabilità rispettivamente stabilite per i maggiorenni negli articoli 11 e 12.

CAPO IV: Ritenute

Art. 19: Il personale soggetto al presente regolamento deve versare sul proprio stipendio pensionabile una ritenuta del cinque per cento, a titolo di contributo per le spese delle pensioni.

[*Latin ed. p. 43*]

Acta Pii PP. XI 43. Ad omnes pensiones directas, quae secundum praesens regulamentum liquidantur, applicatur deductio duorum et dimidii percentorum, quae redditur ad expensas pensionum reversibilium. Si in computo annorum servitii inclusum est tempus, durante quo, licet, non fuerunt deductae contributiones ex stipendiis activitatis servitii, pensio directa, pro eodem tempore, submittetur ad deductionem extraordinariam quinque percentorum.

CAPUT V. De liquidatione pensionum et indemnitationum.

Articulus 20. Liquidatio pensionum et indemnitationum perficitur a Administratione, cui functio erat impiegati tempore cessationis ab officio. Liquidatio perficitur ex officio pro pensionibus directis, et ex petitione pro pensionibus reversibilibus. Liquidatio perfici debet, prout lex, intra unum mensem ab die cessationis ab officio vel ab hora presentationis petitionis. Quaelibet Administratio debet curare ut colligantur et servantur, durante officio impiegati, documenta quae probationem praebent servitii ipsius, et acta quae spectant ad statum civilis impiegati et familiae eius. Liquidatio pensionis vel indemnitationis, vel provisio quae petitionem eius repulit, communicantur partibus interessatis. Quilibet qui se putat lesum in iuribus suis, intra terminum peremptorium sexaginta dierum ab hora communicationis liquidationis vel provisionis negativae, potest intentare actionem quae in articulo 15 legis fundamentalis Civitatis Vaticanae, die 7 Iunii 1929, N. I, continetur, vel proferre reclamationem quae in articulo 16 eiusdem legis continetur. Pro personali representationis Sanctae Sedis

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extra fines, dictus terminus est noventa dierum si interessati resident in terris Europa, et centum octoginta si interessati resident in aliis terris. Ad effectum communicationis quae in praecedenti paragrapho mentitur, interessati, qui non sunt domiciliati in Civitate Vaticana vel Roma, debent eligere domicilium in petitione pensionis vel pensionis reversibilis, vel per declarationem specialem; si tale domicilium non eligitur, considerantur domiciliati apud officium ultimi servitii ipsorum vel successoris eorum.

[*Latin ed. p. 44*]

Acts of the Apostolic See - CHAPTER: Official Commentary on General Provisions, Article 21. The enjoyment of the employee's pension begins on the day of his retirement. The enjoyment of the survivor's pension begins on the day following the date of the employee's or pensioner's death, and, in the case mentioned in Article 13, on the day of the loss of the right to the pension by the person who caused it. Those entitled to a survivor's pension, who allow a year to pass from the date when payment of the same should begin without submitting a request for payment, are admitted to receive the pension only from the first day of the month following the submission of the request. An employee, whether in active service or retired, who has been granted the use of a house, may not retain it for more than three months, under penalty of the confiscation of all or part of the pension and the deprivation of any other benefits enjoyed. The provision contained in the preceding paragraph also applies to the surviving relatives of the employee or pensioner. Article 22. Pensions are paid in advance on a monthly basis. For personnel representing the Holy See abroad, pensions and allowances as mentioned in Article 2 of this regulation may be paid, upon request of the interested party residing outside the City of the Vatican and the Kingdom of Italy, and who is not of Vatican or Italian nationality, in the equivalent currency of the country of residence. Monthly payments not requested within two years of their due date are prescribed. The payment of the pension remains suspended if the pensioner receives a benefit or a continuous position with an income or emolument equal to or greater than the pension increased by one-third. In the case where the income or emolument is less than the amount of the pension increased by one-third, the pensioner will receive the portion of the pension necessary to achieve the total amount.

[*Latin ed. p. 45*]

Acta Pii PP. XI, 45, Article 23: Pensions and annuities cannot be assigned, nor seized, nor garnished, except in the case of a debt owed to the Administration arising from the exercise of the office, and except in the case of alimony legally due. The deduction for each of these reasons may not exceed one-third of the pension or annuity, but if both reasons concur, the total deduction may not exceed one-half of the pension or annuity, with

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precedence given to the deduction for alimony, within the limit of one-third.

Article 24: The disability of any degree, and the death of the employee, resulting from any cause, occurring in service or in connection with service, give rise, on the part of the Administration, solely to the granting of the retirement benefits provided for in this regulation in favor of the employees and their families, excluding any obligation to compensate for damages to anyone who considers themselves harmed.

Article 25: Medical examinations for the purposes of this regulation are initiated by the interested Administration and entrusted to a Commission of three physicians designated by the Director of Health Services of the City of the Vatican, from among the physicians belonging to those services. The senior physician exercises the functions of president. Within the peremptory term of thirty days from the communication of the Commission's decision, as mentioned in the preceding paragraph, the interested party may request to be subjected to the final examination of a second Commission, composed of the Director of Health Services and two physicians who were not part of the first Commission, one of whom may be chosen by the interested party. For personnel representing the Holy See abroad, the medical examinations referred to in the first paragraph of this article are carried out abroad, at the request of the Administration, by the Heads of Mission, through consultation of three physicians, of whom one is chosen by the Head of Mission, one by the interested party, and the third by the two physicians selected. The report of the three physicians is transmitted by the Head of Mission to the requesting Administration, which submits it for judgment to a...

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary: A Commission, composed of the Director of Health Services and two physicians from those services, renders decisions. The pronouncements of the Commission are final and do not require further medical examination.

CHAPTER VII: Final and Transitional Provisions

Article 26: This regulation enters into force on January 1, 1938, and applies not only to personnel hired after that date, but also to those in service on that date. However, for personnel previously subject, even temporarily, to different pension regulations, the provisions of those regulations remain in effect with regard to the amount and type (pension or allowance) of the direct and survivor benefits, the deductions, and other conditions for acquiring the right to those benefits. Nevertheless, the provisions of articles 3, 4, 5/9, 13, and the final paragraph of article 17, of Chapters V and VI (excluding the final paragraph of article 22), and, for military personnel, also those of articles 36, 38, and 39 of this regulation, apply without exception and indiscriminately to all personnel.

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This regulation does not apply when the organizational regulations of the Administration to which the employee belongs, or particular appointment conditions, exclude any pension benefits or provide for a pension different from that stipulated herein. However, it does apply to personnel representing the Holy See abroad, despite any particular appointment conditions, and to those who have declared their acceptance of any regulations that may be issued in place of those in force at the time of their appointment, regarding pensions.

Personnel previously subject to different pension regulations are given the option to choose the full application of this regulation, provided that the relevant declaration is made within a strict deadline of one year from the publication of this regulation in the Acta Apostolicae Sedis.

[*Latin ed. p. 47*]

Acts of Pope Pius XI, Volume 47, SECOND PART, MILITARY PERSONNEL, SINGLE CHAPTER

Article 27. The military corps to which this regulation applies are: the Noble Guard of the Holy See, the Pontifical Swiss Guard, and the Pontifical Gendarmerie.

Article 28. The provisions of the first part of this regulation apply to pensions and allowances for the military corps, except for the special provisions of the following articles 29 to 39.

Article 29. Members of the Noble Guard are entitled to a pension:

a) when they have completed 40 years of service, or 65 years of age with at least 15 years of service; or when, after 15 years of service, they become unable to perform their duties due to an infirmity not dependent on the exercise of their functions, or are excused from service by authority, or leave the service for proven serious family reasons;

c) when they become unable to perform their duties due to an infirmity dependent on the exercise of their functions, regardless of the length of service rendered.

Article 30. Members of the Pontifical Swiss Guard acquire the right to a pension after 10 years of service. For those who become unable to perform their duties due to infirmity, this right is granted after 5 years of service, unless the infirmity is dependent on the exercise of their functions, in which case the right to a pension is granted regardless of the length of service rendered.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Commentarium Officiale Art. 31. Memores qui ad Gendarmeriam Pontificiam pertinent, ius habent pensionis: a) post 15 annos servitii; d) post 10 annos servitii, si aut infirmati fuerint ad ipsam functionem ex causa morbi non ex officio suo oriundi, aut a magistratu

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ab officio dimissi fuerint; c) quando infirmati fuerint ad officium ex causa morbi ex officio suo oriundi, quicquid sit longitudo servitii praestati. Anni qui ad effectum Articuli 10 Constitutionis Organicae et Disciplinaria pro Corpore Gendarmeriae Pontificiae, die 8 Maii 1933, N. XL, recogniti sunt, computantur solum ad effectum mensurae pensionis vel indennitatis. Art. 32. Milites qui in condicionibus sunt ad pensionem petendam, pensione praecipiente possunt. Art. 33. Pro primis sex annis servitii Custodiarum Helveticarum Pontificalium, considerantur, ad effectum praesentis Constitutionis, praemia quae stabilita sunt in Articulo 8 Normarum editis die 2 Ianuarii 1923 ad modificationem Constitutionis Organicae Corporis die 19 Martii 1914. Art. 34. Pensio quae debetur Gendarmae Pontificiae aequatur ad tantos quadraginta partes medii stipendi vel pecuniae habitarum in ultimo triennio servitii, quot anni servitii sunt. Pro subofficialibus Gendarmae Pontificiae et pro gendarmis, qui tempus maximum servitii stabilite a Constitutione Organica Corporis perfecerunt, quantitas pensionis augetur per decimum. Pro memobris Gendarmae Pontificiae qui infirmati sunt, ex causa morbi ex officio suo oriundi, pensio aequatur pensioni calcolatae secundum longitudo servitii aucta per quintum ipsius pensionis, salva minima de quibus primo paragrapho Articuli 7 et quod statuunt paragraphi secundus et tertius ipsius Articuli.

[*Latin ed. p. 49*]

Acta Pii PP. XI 49. In nessun caso la pensione può superare la misura di cui al secondo comma dell'articolo 6 del presente regolamento, calcolata sull'ultimo stipendio annuo.

Articolo 35. La pensione per i militari appartenenti alla Guardia Svizzera Pontificia è fissata dalla tabella allegata al presente regolamento. Nel caso di invalidità derivante dall'esercizio delle proprie funzioni, ai militari della Guardia Svizzera Pontificia è dovuta la pensione relativa al servizio prestato, aumentata di cinque anni. Se l'invalidità comporta una permanente incapacità per qualsiasi lavoro proficuo, è dovuta la pensione stabilita dopo venti anni. Il pagamento delle pensioni è effettuato in franchi svizzeri ai pensionati della Guardia Svizzera Pontificia e ai loro eredi, che risiedono fuori della Città del Vaticano e del Regno d'Italia, e in lire italiane a coloro che risiedono negli Stati medesimi.

Articolo 36. Il diritto a pensione delle vedove e degli orfani dei militari, per i quali sia richiesto un speciale permesso per la celebrazione del matrimonio, è subordinato all'avvenuta concessione del permesso stesso. Nessun diritto a pensione o indennità spetta alle famiglie dei sergenti maggiori e dei militari di grado inferiore della Guardia Svizzera Pontificia.

Articolo 37. La ritenuta di cui all'articolo 19, primo comma, è applicata dai militari della Guardia Svizzera Pontificia sugli stipendi e le somme percepite. Le pensioni corrisposte ai sergenti maggiori e ai militari di grado inferiore della Guardia Svizzera Pontificia non sono soggette a ritenuta.

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Articolo 38. Quando la Commissione, di cui all'articolo A del presente regolamento, debba pronunciarsi sul diritto di un militare, il membro meno anziano della Commissione stessa è sostituito dal Comandante del Corpo a cui il militare apparteneva.

Articolo 39. Gli accertamenti sanitari riguardanti il personale militare si eseguono secondo le norme stabilite nei regolamenti organici dei singoli Corpi.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis – Official Commentary

TABLE OF MONTHLY PENSIONS OF THE PONTIFICAL SWISS GUARD

RANK After 20 years After 15 years After 10 years After 5 years of service of service of service of service

Swiss Francs Swiss Francs Swiss Francs Swiss Francs

Colonel Commander. . 750 – 500 – 250 – 187.50

Lieutenant Colonel . . . 500 – 333.33 166.66 125

Captain – 430 – 286.66 143.33 107.50

Sergeant – 390 – 260 – 130 – 97.50

Corporal – 370 – 246.66 123.33 92.50

Bombardier – 350 – 233.33 116.66 87.50

Private – 300 – 200 – 100 – 75

Drummer – 250 – 166.66 83.33 62.50

Musician – 210 – 140 – 70 – 52.50

Halberdier – 190 – 126.66 63.33 47.50

Guardsman – 160 – 106.66 53.33 40

Archivist – 120 – 80 – 40 – 30

Chaplain . . . . . .

Second Captain . . .

Sergeant Major . . .

Apostolic Palace, Vatican, dated December 31, 1937.

[*Latin ed. p. 53*]

Year and Volume XXX, February 28, 1938 (Series II, Volume V) - Page 3.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF THE HOLY SEE.

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PAPAL DOCUMENTS.

XI CONSTITUTIONS.

APOSTOLIC CONSTITUTION CONCERNING LOANGWA.

THE TERRITORY OF LOANGWA, BEING A "SUI IURIS" MISSION, IS SEPARATED AND ADDED TO THE APOSTOLIC VICARIATE OF NYASSA IN CENTRAL AFRICA.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

A proper demarcation of ecclesiastical territories, especially in regions not yet fully illuminated by the light of the Gospel, is of the greatest benefit, both for the administration of those territories and for the more extensive spread of the Kingdom of Christ.

Therefore, since, due to the erection and constitution of the new Apostolic Prefecture of Fort Jameson, which We have established by Apostolic Letters sealed with the leaden seal, entitled "Concerning Rhodes," completed this very day, the territory, the district of Petaulce, and the district of Fort Jameson, which were formerly part of the Apostolic Vicariate of Nyassa, entrusted to the Society of African Missions, it has seemed opportune to Us, after consultation with the venerable Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, to add certain other territories to the same Vicariate, so that the work of evangelization in that region may be more easily promoted.

After mature deliberation and with the necessary preparations made, and with the consent of those whose interests are involved, by the fullness of Our apostolic authority, the entire northern part of the English Protectorate of Nyassa.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary. The territory, which until now belonged to the "sui iuris" Mission of Loangwa and includes the districts of North Nyassa, West Nyassa, Mbombera-Mzimba, and Kasungn, is hereby separated, and the Apostolic Vicariate of Nyassa, by the present decree, is attached to and incorporated into this territory. We desire and command that what is established and decreed above be considered valid and effective, notwithstanding any contrary provisions. Furthermore, these Letters, even if transcribed or printed, and signed by the hand of a public notary, and sealed with the seal of a person holding ecclesiastical dignity or office, shall be held to have the same full force and effect as if

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the original Letters themselves were presented or shown. To no one is it permitted to infringe upon or contradict this division, union, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and thirty-seven, on the first day of the month of July, in the sixteenth year of Our Pontificate. Fr. t h. PIUS, O. P., Cardinal. BOGGIANI, Prefect of the Congregation for the Propagation of the Faith. JOSEPH WILPERT, Dean. LUDOVICUS KAAS, Apostolic Protonotary. Registered in the Plumbago Register, in the Canonical Archives, Volume LVII, number 44 – Al. Trussardi. II OF NYASSA AND OF LOANGWA. THE APOSTOLIC VICARIATE OF NYASSA IN CENTRAL AFRICA AND THE "SUI IURIS" MISSION OF LOANGWA ARE SEPARATED AND THEREAFTER A NEW APOSTOLIC PREFECTURE IS ESTABLISHED: "OF FORT JAMESON." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In order that the work of evangelization may be more suitably promoted in the region of Northern Rhodesia, it has been deemed fitting to separate parts from both the extensive Apostolic Vicariate of Nyassa and the "sui iuris" Mission of Loangwa, and to establish a new Mission there.

[*Latin ed. p. 55*]

55. Affairs concerning the Apostolic Prefecture are to be entrusted to [certain individuals]. Therefore, after mature deliberation and with certain knowledge, with the advice of the Most Reverend Fathers, Our Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and in order that what is necessary may be done, with the consent of those who are concerned or who presume to have an interest, by the fullness of Our Apostolic authority, We separate the district of Lundazi from the Vicariate Apostolic of the territory of Nyassa, and from the "sui iuris" Mission of Loangwa, which We have this very day defined with new boundaries and raised to the rank of an Apostolic Vicariate. We erect and establish the territory thus formed as a new Apostolic Prefecture, which We decree shall be called Fort Jameson, and We entrust it to the care of the members of the Apostolic Missionaries of Africa Society, who are already laboring there with great effort, for Our pleasure and that of the Holy See. Therefore, We grant to this new Prefecture of Fort Jameson and to its temporary administrators all the rights, privileges, honors, and powers with which other Prefectures and their Prefects are commonly endowed and enjoy, and We likewise impose upon them the same obligations with which others are bound. We wish and command that all of these things, as above arranged and established, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same

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full force and effect as if they were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this document of division, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given from Gandulphi, in the year of Our Lord 1937, on the first day of the month of July, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Cancellarius

Secretaries of the Sacred Congregation for the Propagation of the Faith.

Prefect: Joseph Wilpert, Decanus Protonotarius Apostolicus.

Ludovicus Kaas, Protonotarius Apostolicus.

Registered in the Registry of Apostolic Briefs, Volume LVII, number 43 – Al. Trussardi.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary III

TAUBATÉ DIOCESE: TERRITORY DIVIDED AND NEW DIOCESE OF "LORENA" ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERMANENT COMMEMORATION:

In order to render the governance of the Christian people more easily and suitably, it seems to be of great benefit to divide those dioceses which extend over a wider territory and in which the number of the faithful is too great, and to establish other dioceses, entrusting them to the care and governance of other prelates.

Therefore, since this is the case in the Taubaté diocese, which was established by Our Predecessor, Pope Pius X, in the year nineteen hundred and eight, it has been earnestly requested by the Apostolic See that it be divided into two parts, and that one of them be constituted a diocese.

Wherefore, We, having carefully considered that this will certainly be to the advantage of souls, and with the favorable opinion of the Most Reverend Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania, Apostolic Nuncio to the Republic of Brazil, and of the Most

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Reverend Brother Andrea Arcoverde de Albuquerque Cavalcanti, Bishop of that Taubaté Church, having consulted with our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, after mature deliberation, We have decided that the proposed division and the establishment of a new diocese should proceed.

Therefore, to the extent that it is necessary, and with the consent of those whose interests may be involved, by the fullness of Our Apostolic authority, We separate from the territory of the Taubaté diocese that part which includes the following parishes: Lorena, Areias, Bananal, Caciioeira, Campos Novos de Gurilia, Cruzeiro, Curifia, Embahu, Pinheiros, Piquete, Quelus, Sao Jose de Barreiros, Silveiras.

And We establish the territory of these parishes into a new diocese, and We wish and decree that it be called the Diocese of Lorena, with its seat in the city of Lorena, where We establish the episcopal see.

Therefore, We raise the city of Lorena to the rank of an episcopal city, and We grant it all the rights and privileges which other episcopal sees and cities enjoy by common law; and the Bishop shall have his cathedral in the parish church, dedicated to Our Lady of Pity, located in that city.

[*Latin ed. p. 57*]

The acts of Pope Pius XI, page 57, are presented, and therefore we elevate it to the rank and dignity of a cathedral church, and we grant to it and to its Bishops, for the time being, all rights, honors, insignia, favors, graces, privileges, with which other cathedral churches and their prelates enjoy by common right; and we impose upon it all obligations and duties with which such churches and Bishops are bound. We establish this new diocese of Lorena as a suffragan of the Metropolitan Church of Saint Paul in Brazil, and therefore we subject its Bishops, for the time being, to the jurisdiction of the Metropolitan Archbishop of São Paulo.

(Furthermore, the Episcopal table is constituted from the revenues and other offerings which are customarily offered by the faithful, for whose benefit the diocese itself was established, apart from those which have already been collected for this purpose. Since the circumstances of the present time do not permit the immediate establishment of a chapter of Canons in this new diocese, we grant that, in the meantime, diocesan Consultors be chosen to serve in place of the Canons for the purpose of legal proceedings. We also command that, as soon as it is possible, a small diocesan seminary be established, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Sacred Congregation for Seminaries and Universities; and also that the diocese itself, at its own expense, send two chosen young men, or at least one, to the Brazilian Pontifical Seminary in Rome, without interruption, so that they may be formed in the hope of the Church under the eyes of the Roman Pontiff. With regard to the governance and administration of this diocese, to the election of a Capitular Vicar in the

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event of a vacancy, to the rights and duties of the clergy and the faithful, and to other matters of this kind, we strictly command that those things which the sacred canons prescribe be observed. With regard to the clergy in particular, we decree that, as soon as the erection of this diocese has been demanded for execution, the clergy who legitimately reside within its territory shall, by that very fact, be considered to be assigned to that diocese. Finally, we wish that all documents and records pertaining to the diocese of Lorena and its clergy and faithful be, as soon as possible, transmitted from the chancery of the diocese of Taubaté to the episcopal curia of the new diocese, so that they may be religiously preserved in its own archives. For all of these things, as above stated and established, we entrust the execution to the Venerable Brother Benedict Aloisi Masella, whom we mentioned above, our Nuncio in the Brazilian Republic, and we grant him the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the authentic obligation to transmit a copy of the executed acts to the Sacred Consistorial Congregation within six months from the date of these letters. These letters and their contents are to be observed and fulfilled.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - The Official Commentary, and it is never to be noted, impugned, or called into question, whether for reasons of fraud or deceit, or of nullity by reason of a defect or intention, or by any other, even substantial and unforeseen, defect; but that these [acts] should always be considered valid and emanating from full knowledge and authority, and should produce and obtain their full and complete effects, and should be inviolably observed by all to whom they pertain; and that, if, by anyone, knowingly or unknowingly, with any authority, something should happen contrary to this, we will and declare it to be utterly void and of no effect. Finally, we decree that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall be given the very same validity as if these Letters themselves were presented or shown. Notwithstanding, the rules in synodal, provincial, general, and universal Councils, published, special or general constitutions and apostolic ordinances, and any other dispositions of the Roman Pontiffs, Our predecessors, and all other regulations, even those worthy of special mention. To no one is it permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, statute, derogation, mandate, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and thirty-seven,

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on the thirty-first day of the month of July, in the sixteenth year of Our Pontificate. EUGENIUS Card. PACELLI Fr. RAPHAEL C. Card. ROSSI a Secretis Status 8. C. Consistorialis a Secretis Iosephus Wilpert, Decanus Collegii Proton. A post. Alfonsus Carinci, Proton. Apost. Locó £g Plumbi Reg. in Cane. Ap., Vol. LVIJ, n. 65 - Al. Trussardi.

[*Latin ed. p. 59*]

By the authority of the Most Holy Pope XI, 59, LETTERS I TO REVEREND FATHER NARCISUS DURCH SCHEIN, PRIOR GENERAL OF THE ORDER OF THE HOSPITAL OF SAINT JOHN OF GOD, IN QUARTO, AT THE END OF THE FOURTH CENTURY, FROM THE CONSTITUTION OF THE SAME ORDER. POPE XI, Beloved Son, health and the Apostolic Blessing. – Four hundred years, happily completed, since the Order of the Hospital of Saint John of God was founded, you and your brethren, whom you diligently lead, are celebrating with great joy. It is fitting and consonant with piety that We also render due thanks to God with you for this auspicious occasion, who has so favored the beginnings and growth of your Institute, so that from a generous seed, a strong tree has quickly grown, under whose sheltering branches many sick and infirm, especially those abandoned by all or born in humble circumstances, have found refuge and solace. The most benign Redeemer, who, while living his earthly life, poured forth the riches of His goodness upon those afflicted with illness, and, truly a pious Samaritan, strengthened their weakened limbs with the power of great miracles, willed that this kind of mercy should flourish in the Church, as an example of His own. This virtue was never sufficiently wondrous in John of God, your Founder, who, born in Lusitania, adorned Spain and especially the city of Mirande with his deeds. His manners were incredibly gentle, his mind steadfast, his will inclined to helping others; but above all, guided by divine counsel, he devoted his thoughts and care to the sick, so that they lacked neither the services of gentle and watchful kindness, nor the protection of the healing arts, nor suitable spaces and cleanliness in the hospitals. Blessed is the man who understands the poor and the afflicted, endowed with the strength of faith, who has deeply penetrated the mystery that lies in those who are lying down, suffering, and afflicted, and who, day and night, comforts them with his presence, his words, and his medicine, convinced that he is rendering the services of piety to the members of the suffering Redeemer. It is fitting, therefore, that, as the beginning of your Institute is remembered, singular honors should be given to that most holy man, so that those who especially serve the sick may follow the illustrious path of his virtues. Moreover, you who glory in his name should strive with all your might to emulate the example of your renowned Father, so that, wherever your house is, a burning flame of charity may be found, faith with mercy, the evangelical grace a garden flourishing with variety and

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beauty. Add new merits to the ancient ones, and in patience.

[*Latin ed. p. 60*]

To those who, guided by Christ, minister to the sick and the poor received into your homes, strive that through you, the maternal love of the Church may clearly and brightly appear to the world, and that, through prior charity, the triumph of truth may more easily and swiftly occur. For the paternal benevolence we feel towards you, beloved Son, and your companions, we offer these wishes, and, having invoked the assistance of heavenly protection for you, we freely and willingly impart the Apostolic Blessing, that you may progress ever towards better things and contribute more abundantly to the salvation of others. Given from the Palace of Gandolfo, near Rome, on the twelfth day of the month of September, in the year 1937, the sixteenth of Our Pontificate.

PIUS PP. XI

TO THE MOST REVEREND ANGELMARIAM, BISHOP OF PRAENESTE, SECRETARY OF THE HOLY CONGREGATION, AND TO THE MOST REVEREND CARDINAL DOLCI, ARCHPRIEST OF THE BASILICA OF SAINT LIBERIUS. WHOM WE APPOINT AS OUR LEGATES TO THE EUCHARISTIC CONGRESS TO BE CELEBRATED IN THE CITY OF TRIPOLI.

PIUS PP. XI

Venerable Brother, greetings and the Apostolic Blessing.

We always remember with a sweet memory that Eucharistic Congress of all nations, celebrated seven years ago in Cartilage, when Christ Jesus was seen, solemnly carried under the veils of the Sacrament, as if receiving into His possession those regions of Africa where His name had once flourished so greatly. And now, a new eucharistic triumph is being prepared with ardent zeal through the twelfth Congress, to be held throughout the nation of Italy, which will be solemnly celebrated next November in Tripoli, in the city of Tripolitania, as if in the very center of the African coast, bathed by the Mediterranean Sea.

The words of Saint Augustine also apply to the lands of Tripolitania, testifying to the ancient praises of the Christian religion there: "Africa is full of the bodies of holy martyrs." And in the very region of Tripolitania, there are historical monuments that have preserved the origins of the Christian faith and the eucharistic cult throughout the course of many centuries, down to our own time. First of all, there are lists of bishops who were in charge of the Churches of Tripolitania at the end of the second and third centuries; there are also remains of ancient basilicas and liturgical formulas, and epigraphs

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preserved in ancient Christian cemeteries, which time has not been able to completely destroy; and above all, there are graphic symbols engraved with fish and chalices.

[*Latin ed. p. 61*]

By the authority of the Holy Father Pius XI, images are presented which clearly and openly demonstrate the ancient worship of the Eucharist in that place. Therefore, this region has been rightfully chosen to host such a Congress, so that, with Catholics from all over Italy gathered there, the splendor of the ancient faith and piety may be renewed with sincere devotion to religion and the magnificence of the sacred rites, and so that Christian society may experience great growth. Furthermore, that the solemnities of this celebration may be enhanced by our own participation, and that the common joy of the faithful may increase, we, Venerable Brother, as we have already announced, choose and appoint you as our Legate, so that, representing our person, you may preside over the Eucharistic Congress from the entire nation of Italy, arriving in Tripoli in our name and with our authority. We do not doubt at all that, due to your outstanding devotion and piety towards the august Sacrament, and due to the dignity and decorum of the princes of the Church, you will carry out this honorable task diligently and usefully. In the meantime, we earnestly pray to the Good Shepherd that He may graciously wish to bring back to His fold those sheep who have strayed, and that all the faithful may be inflamed with a new zeal for religion, and that, with the royal power of Christ publicly and sincerely acknowledged, all classes of people, obedient to the most holy laws, may happily enjoy the divine gift of peace and prosperity. May this heavenly grace and protection be announced by the Apostolic Benediction, which we impart to you, Venerable Brother, our Apostolic Delegate to Tripoli, and to all those who will participate in the Eucharistic Congress, with abundant charity in the Lord. Given from the Vatican, near Rome, on the twenty-fourth day of the month of October, in the feast of Saint Raphael the Archangel, in the year 1837, in the sixteenth year of our pontificate.

PIUS PP. XI

TO THE MOST REVEREND IGNATIUS, PRESBYTER, AND GABRIEL CARDINAL, TITULAR OF TAPPOUNI, PATRIARCH OF THE HOLY APOSTOLIC SYRO-ANTIOCHIAN CHURCH, WHO WILL COMPLETE TWENTY-FIVE YEARS OF EPISCOPACY.

Beloved Son, greetings and the Apostolic Benediction.

Indeed, a most welcome message has recently been brought to Us, concerning you, that you are soon to celebrate your fifth and twentieth year since you were raised to the dignity and power of the episcopacy. These

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happy events...

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis – The Official Commentary provides us with an opportune occasion to reaffirm our benevolence towards you and to publicly express our paternal sentiments of congratulations. Indeed, from the very beginning of your pastoral ministry, when you were appointed Prefect of the Patriarchal Vicariate of Mardin, amidst the most grievous war and the cruel persecution of the Christian people of Syria, you demonstrated that you were worthy to "suffer reproach for the name of Jesus." Having been restored to the beloved flock through a terrible war, and then transferred to the Archiepiscopal See of Alep [Beroea, Halab], you have consistently striven for the benefit of the people entrusted to you, with remarkable prudence and a fervent zeal for souls. Moreover, when you were unanimously elected to this Patriarchal See of Antioch, your pastoral virtues shone forth in a wider and more extensive field. You have rightly devoted your principal efforts to establishing new churches, schools, and presbyteries, as well as to restoring those that were failing. We, having clearly perceived these merits, and desiring to offer you the praise you deserve, have gladly welcomed you to our most distinguished Senate and adorned you with the magnificence of the Roman purple. Now, desiring to participate in the blessedness of your episcopal jubilee, we warmly congratulate you, our beloved Son, on your long and fruitful pastoral ministry, openly and manifestly expressing our paternal wishes and fervent hopes. In order that the forthcoming sacred celebration may yield greater fruit for souls, we freely grant you the faculty, on the appointed day, after the sacred pontifical rite has been performed, in the presence of the faithful, to impart a blessing in our name and with our authority, offering them full and plenary indulgences for the benefit of the Church. Meanwhile, we earnestly pray to Christ the King that the people of the East may sincerely recognize his sweet and universal dominion, and, strongly drawn by divine charity, may finally and happily return to the fold of the Father. May the Apostolic Blessing, which we impart to you, our beloved Son, to the officials of this Patriarchate, to the entire clergy, and to the people entrusted to your care, be a source of great joy and a harbinger of blessings. Given at Rome, near St. Peter's, on the thirty-first day of the month of October, in the sixteenth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 63*]

The Most Holy Congregation of the Holy Office DECREE CONDEMNING THE BOOK "DER KATHOLIZISMUS. SEIN STIRB UND WERDE" (THE CATHOLICISM. ITS LIFE AND DEVELOPMENT), PUBLISHED BY GUSTAV MENSCHING. Thursday, January 19, 1938. In the general session of the Most Holy Congregation of the Holy Office, the Most Reverend and

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Eminent Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: "Der Katholizismus. Sein Stirb und Werde. Von Katholischen Theologen und Laien. Herausgegeben von GUSTAV MENSCHING" be placed on the Index of Prohibited Books. And on the following Friday, January 20 of the same month and year, the Most Holy Pope Pius, by Divine Providence, XI, in his usual audience granted to the Most Reverend and Eminent Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers. Given at Rome, from the offices of the Holy Office, on January 22, 1938. I. Venturi, Notary of the Most Holy Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION OF GENEVA AND CONCORDIA DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. Since the Most Reverend Monsignor Aloisius Paulini, Bishop of Concordia, with the consent of the Most Reverend Monsignor Eugenio Beccegato, Bishop of Ceneda, has humbly presented petitions to the Apostolic See, for the good of souls, concerning the territories...

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary: The territories of Sacco and Isola were separated from the diocese of Ceneda and added to the diocese of Concordia, according to the new boundary established by the river Livenza, which otherwise marks the boundary between the two dioceses. By Divine Providence, Our Most Holy Father Pius XI, having maturely considered the matter, decreed in the present Consistorial Decree that the aforementioned territories of Sacco and Isola be separated from the diocese of Ceneda and assigned to the diocese of Concordia, according to the course of the river Livenza, thereby changing the boundaries of both dioceses. Furthermore, in order to carry out this decree, the same Holiness has deemed it fitting to appoint the Most Reverend Aloysius Paulini, Bishop of Concordia, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned task, and to remit the burden as soon as possible to the Sacred Congregation of the Consistory, a copy of the completed execution. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 20th of November, 1937. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

II. COLONIAL-MÜNSTER DECREE REGARDING THE CHANGE OF BOUNDARIES OF DIOCESES: Charles I, Cardinal Schulte, Archbishop of Cologne, and Clemens Augustus von Galen, Bishop of Münster, jointly presented supplications to the Apostolic See, requesting that the boundaries in the two districts of their respective dioceses be changed for the more beneficial governance of the faithful. Furthermore, Our Most Holy Father Pius

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XI, having considered the matter opportunely, and also having received the favorable opinion of the Most Reverend Caesar Orsenigo, Titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, graciously granting their prayers, decreed in this Consistorial Decree that the district of Eichelkamp be separated from the parish of St. Jude Thaddeus and from the archdiocese of Cologne, and be added to the neighboring parish of St. Michael the Archangel, in the diocese of Münster. Furthermore, it was decreed that a part of the district of the diocese of Münster, comprising the villages of Im Lith, Kalthweg, and Werkstättenstrasse, be separated from the parish of St. Michael the Archangel and incorporated into the parish of St. Joseph in the archdiocese of Cologne; and simultaneously, another part of the same district, namely...

[*Latin ed. p. 65*]

65. Furthermore, a portion belonging to the parish of Saint Gabriel the Archangel in Duisburg shall be separated therefrom and added to the same parish of Saint Joseph in the archdiocese of Cologne; moreover, one-third of that district, which until now has also belonged to the church of Saint Gabriel, shall be detached from it and permanently assigned to the perpetual vicariate of Saint Raphael the Archangel in Duisburg-Bissingheim, in the archdiocese of Cologne: thus, the boundaries between the archdiocese of Cologne and the diocese of Muenster are altered in this manner. Furthermore, His Holiness has deigned to appoint the aforementioned Most Reverend Father Caesar Orsenigo to carry out this, granting him the necessary and appropriate powers for this purpose, and also authorizing him to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation to send, as soon as possible, to this Sacred Congregation an authentic copy of the completed act of execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 28th of November, in the year 1937. Fr. C. R. Card. Rossi, Secretary. h. © S. V. Santoro, Assistant.

III. APPOINTMENTS OF BISHOPS

Our Lord, Pope Pius XI, by the divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, deemed to provide new pastors for the following churches:

On December 27, 1937: To the titular bishopric of the Church of Metrae, the Reverend Joseph Selva, of the Society of Saint Francis of Sales, who is appointed Prelate of the territorial prelature of nullius Registrensis of Araguaya.

On January 5, 1938: To the cathedral church of Catharo, the Reverend Paul Butorac, of the same diocese.

On January 7: To the titular church of Hierocaesarea, the Reverend Fran-

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cis Just Rarkowski, Apostolic Protonotary, appointed Military Ordinary for the spiritual care of Catholics belonging to the army of the German Republic.

On January 16: To the cathedral church of Pacensi, the Most Reverend Father Abel Isidoro Antezana y Rojas, formerly Bishop of Oruro.

On January 22: To the cathedral church of Ovetensi, the Most Reverend Father Emmanuel Arce y Ochotorena, formerly Bishop of Zamora.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Official Commentary, dated January 27th. — To the Cathedral Church of Oruro, the Most Reverend Richard Chavez, formerly parish priest of the parish of "Gaqui" in the diocese of PacnsL, on February 4th. — To the Metropolitan Church of Valladolid, the Most Reverend Anthony García y García, formerly Bishop of Tuy, on February 11th. — To the Cathedral Churches of Tarbes and Lourdes, the Most Reverend George Choquet, formerly Bishop of Langres, on February 12th. — To the Cathedral Church of Leó, the Reverend Father Carmel Ballester y Meto, of the Congregation of the Mission. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH AND FOR THE ERECTION OF CHURCHES. By the following decrees of the Sacred Council, for the Propagation of the Christian Name, Our Most Holy Lord Pope Pius XI, having deigned to provide for the following churches, namely: on December 3, 1937. — To the Metropolitan Church of Smyrna, the Reverend Father Joseph Descuffi, of the Congregation of the Mission, on January 8, 1938. — To the Cathedral Church of Portaugusta, the Reverend Father John Lonergan. — To the Cathedral Church of Madurai, recently erected, the Most Reverend Joseph Peter Leonard, formerly Bishop of Trichinopoly. — To the Titular Church of Saesina, the Reverend Father Peter Martin Ngô dinh Thûç, of the Indochinese clergy, whom he appointed as the first Apostolic Vicar of Vinh-Long. II. NOMINATIONS. By the following decrees of the Sacred Council, for the Propagation of the Christian Name, as indicated below, it has, to its satisfaction, relinquished: on January 21, 1938. — The Reverend Father Joseph Futy, of the missionaries of "La Salette," Apostolic Prefect of Morondava. on February 1st. — The Reverend Father Francis Mazzieri, O.F.M. Conv., Apostolic Prefect of JSÍdola.

[*Latin ed. p. 67*]

The Sacred Congregation for Rites, in Chicago, Lauen, regarding the Beatification and Canonization of the Venerable Servant of God, Francisca Xaveria Cabrini, Foundress of the Missionary Institute of the Sacred Heart of Jesus.

Concerning the doubt: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice,

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Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and to the extent of what is being considered.

Considering the deeds which, for the glory of God and the salvation of souls, the Venerable Francisca Xaveria Cabrini, a woman of small stature and constantly afflicted with illness, accomplished in both hemispheres of the world, one is astonished. For it has not been given to man to accomplish such great things by his own strength. But, as the Apostle teaches: "But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong" (1 Corinthians 1:27).

Augustine and Stella Oldini, pious and honorable spouses, had thirteen children, whom they, as Christian parents, taught the fear of the Lord, especially through example. The youngest of these was the Servant of God, whose virtues it is pleasing to recall, even briefly. In the town of "Sant'Angelo Lodigiano," within the Diocese of Lodi, in Lombardy, she was born on July 15th, in the year of our Lord 1850, and on the same day was baptized, receiving the names Francisca Maria, which foretold a blessed life. She loved the Virgin Mary as a most loving mother, and constantly experienced her patronage; and she excellently imitated the virtues of three saints who bear the name Francis, and she expressed their example in herself: namely, the saint of Assisi, whose Third Order rule she professed and faithfully observed; Xaverius, whose apostolic spirit she admirably emulated, even from childhood, and to whose patronage she dedicated herself, later taking the name Xaveria; and finally, Salesius, whose gentleness of spirit she strove to equal.

The unanimous testimony of the witnesses affirms that the girl was constantly, without any delay, more advanced than her peers in the fear and love of God; especially after she reached the age of eight.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - The official record, united with the sacred Chrism, received the touch of the Holy Spirit, and as was destined, began to experience it with greater intensity; and with new strength added to the innocent soul, the sacred work was restored for the first time in the year 1859. Having been orphaned at a young age by both parents, she was raised under the pious instruction and strict discipline of her sister, Rose. Both she and her sister were adorned with a diploma in teaching, and although she eagerly desired to embrace religious life, she obeyed her parish priest and diligently carried out her teaching duties in the town of Lodi with great merit. Shortly thereafter, following the example of Bishop Dominic Gelmini, she served for six years in the town of "Codogno" with great prudence and charity, directing an orphanage that had been recently established. However, so that the purpose of entering a religious institute would not be too delayed, she first applied to be admitted among the Daugh-

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ters of the Most Sacred Heart, and then among the Sisters of Charity of the Institute of Canossa, but without success. The Bishop, knowing well the virtues and merits of Francisca, and her desire to dedicate herself to missions, and since there was no existing institute of women dedicated to missions, he summoned her to him and authorized her to found such an institute. Obeying this command for such a great work, although she was in great poverty, she, trusting in the Sacred Heart of Jesus and the Blessed Virgin, bravely set about the task, and on November 9th, in the year of Our Lord 1880, she founded the Institute and began its first house with six companions in the same town, and the following day she opened a school for girls there. The Bishop approved the Institute within barely a month; and a year later, he also confirmed the rules that had been written by the Servant of God. In 1888, the decree, known as the "Decree of Lodi," was issued, and on July 12th, 1907, it received its final approval from the Holy See. In the meantime, the number of Sisters grew remarkably, whom she instructed with word and example in piety, in doctrine, in self-denial and in dedication to others, and in enduring all hardships for the love of God, with such success that within a space of thirty-seven years, she established sixty-seven houses, including several hospitals, and provided them with all the necessary furnishings; of which thirty-six were in America, or in the Northern, Central, or Southern regions, as she had promised Pope Leo XIII. This is all the more remarkable and praiseworthy, considering how miserable the condition of the Italian immigrants was at that time, who, in the hundreds of thousands, pressed by the narrowness of their homeland and poverty, were migrating to those regions each year. Treated with contempt because of their poverty, and subjected to harsh labor, they were often deprived of spiritual assistance, to the point that they were not even allowed to attend Mass. Moved by their plight, Francisca Xaveria, burning with ardent charity, hastened to help them, offering them as much assistance as she could, in this great distress.

[*Latin ed. p. 69*]

The Sacred Congregation of Rites, after nearly seventy years, commemorates the time when the Most Reverend John Baptist Scalabrini, Bishop of Piacenza, founded the most meritorious Pious Society of Missionaries, established by Saint Charles, to provide for the needs, especially spiritual needs, of Italian emigrants. This woman, with unwavering courage, endured many trials, adversities, and incredible labors for the salvation of souls, employing the words of the Apostle: "I can do all things in him who strengtheneth me," which she left as a motto for her Institute. With this firm hope, she could not be deterred by any difficulties from her holy purpose. She crossed the Atlantic Ocean twenty-four times; she traveled thousands of kilometers, sometimes on horseback and sometimes on foot, through the harsh Andean mountains, disregarding dangers and not sparing her

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own frail health. She reaped a fruit equal to the magnitude of her labors; until, weakened by her efforts, she peacefully passed away in Chicago on December 22, 1917. An immense gathering, not only of Catholics but also of non-Catholics, came to view her remains, all proclaiming her sanctity. A fitting funeral ceremony was held, at which the Archbishop himself, along with his clergy, officiated. Her body was taken to Istea-Eboracum, and on January 2, 1918, was buried in the West Park cemetery, in the chapel reserved for the deceased Sisters of her Institute. Her tomb has become glorious; many, even non-Catholics, visit it, offering prayers of thanksgiving to God through her intercession. The admirable virtues and stupendous deeds, which had garnered the favor of the Supreme Pontiffs Leo XIII, Pius X, and Benedict XV, as well as of many Cardinals, Church pastors, and civil authorities, both in Italy and in America, so enhanced the reputation of this Servant of God after her death, that it was deemed fitting to promote the cause of her Beatification. Therefore, in 1928, the Ordinary authority of Chicago, and in the following year, Lodi Pompeia, conducted inquiries, both regarding her reputation for sanctity and regarding the writings and cult never previously practiced. After all these matters were duly completed, the Commission for the Introduction of the Cause, in accordance with the vote of the Sacred Congregation of Rites, was presented to His Holiness Pope Pius XI, who signed it with his own hand on March 30, 1931. Subsequently, in 1933, Apostolic processes were conducted in the same dioceses and in this very city, for which a decree was issued on January 28, 1936, granting a dispensation from the prescription of canon 1001 of the Code of Canon Law, since less than fifty years had elapsed since the death of the Servant of God, and reserving all other rights; in the Antepreparatory Congregation, before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, on June 16, 1936, the virtues were discussed in a heroic degree; ACTA, vol. V, n. 3. — 2 8 - 2 - 9 3 8 . 6

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - An Official Commentary on the same, again on April 6th of this year, in the Preparatory session before the Cardinals, and finally in the General session before His Most Holy Name, Pope Pius XI, on October 26th recently passed, in which the aforementioned Roman Cardinal proposed a question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, are present in a heroic degree, in the case and to the effect of which we are speaking. The Roman Cardinals, Official Prelates, and Consultor Fathers opened their minds. The Most Blessed Father, after carefully considering these opinions, postponed giving his judgment, for the purpose that all might join with Him in prayer, that a greater heavenly light might be implored from God. Furthermore,

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having decided to give his judgment, He chose this most auspicious day, the feast of the Presentation of the Blessed Virgin Mary, and also the last Sunday after Pentecost. Therefore, with the Cardinals Camillo Laurenti, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Myself, the undersigned Secretary, present, after the Holy Sacrifice of the Mass was piously celebrated, He decreed: That the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, are present in a heroic degree in the Venerable Francisca Xaveria Caprini, in the case and to the effect of which we are speaking. He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on November 21st, in the year of Our Lord 1937. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 71*]

Sacra Romana Rota 71. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citations éditoriales. I. FLORENTINA. NULLITATIS MATRIMONII (BERTINI-GIULIANINI). Puisque le lieu actuel de résidence de Monsieur Cyri Giulianini, dans cette cause, est inconnu, nous le citons pour qu'il comparaisse, soit en personne, soit par un procureur légitimement constitué, au siège du Tribunal de la S. R. Rota (Roma, via della Dataria, 94), le 1er avril 1938, à l'heure de onze, afin de discuter de la question litigieuse, ou de signer ce qui suit, et pour fixer la date de la session de la Rota pour la résolution de cette cause : Question : Est-ce qu'il existe une nullité du mariage dans ce cas ? Les Ordinaires des lieux, les curés, les prêtres, et tous les fidèles qui ont connaissance du lieu de résidence du dit Monsieur Cyri Giulianini, doivent, dans la mesure du possible, veiller à ce que celui-ci soit informé de cette citation.

Enricus Quattrocolo, Ponens.

De la Chancellerie du Tribunal de la S. R. Rota, le 26 janvier 1938.

I. Pendola, Notaire.

Etant inconnu le lieu de la demeure actuelle de Monsieur Cyrus Giulianini, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, via della Dataria, 94) le 1 avril 1938 à 11 heures, pour concorder ou souscrire le doute ci-dessus rapporté et fixer le jour de la décision de la cause devant la Rote.

Est-ce qu'il existe la nullité du mariage dans ce cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Monsieur Cyrus Giulianini devront,

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dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 72*]

Acta Apostolicae Sedis – Official Commentary II, FLORENTINA, concerning the Nullity of Marriage (MAZZUOLI-VASCONCELLOS). Since the actual place of residence of the Most Reverend August Vasconcellos, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on May 3rd, at 12 o'clock, to discuss the aforementioned doubt and to agree upon, or to subscribe to, the matter in question, and to designate the day on which the Rotal hearing will be held for the determination of the cause: whether the Rotal judgment of June 30, 1937, should be confirmed or annulled in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned August Vasconcellos' place of residence, must take care to ensure that he is informed of this edictal citation.

* Arcturus Wynen, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 5, 1938.

I. Pendola, Notary.

* The current place of residence of Mr. Auguste Vasconcellos, the defendant in this cause, being unknown, we summon him to appear in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on May 3, 1938, at 12 o'clock, to agree upon or subscribe to the doubt mentioned above, and to fix the date for the decision of the cause before the Rota. Should the Rotal judgment of June 30, 1937, be confirmed or annulled in this cause? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Auguste Vasconcellos, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 73*]

Acts of the Pontifical Commission for the Authentic Interpretation of Canon Law, 73.

OFFICIAL RESPONSES OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANON LAW TO QUESTIONS PROPOSED.

The Fathers of the Pontifical Commission for the Authentic Interpretation of Canon Law, having considered in a plenary session the following questions, have ordered that responses be given as follows:

I. – ON THE COMMUNICATION OF PRIVILEGES BETWEEN

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RELIGIOUS INSTITUTES.

Q. Whether the words of canon 613 § 1: "excluding henceforth any communication whatsoever," should be understood as meaning that privileges acquired by religious institutes prior to the Code of Canon Law through legitimate communication, and peacefully possessed, have been revoked.

A. Negatively.

II. – ON THE EXEMPTION FROM THE PENALTY IMPOSED BY A SENTENCE.

Q. Whether a grave fear arising from a sentence imposing a penalty excuses [from the penalty] if the offense, although intrinsically evil and gravely culpable, does not pertain to contempt of the faith or ecclesiastical authority, or to public harm to souls, according to the norm of canon 2229 § 3 n. 3.

A. Affirmatively.

Given at Rome, in the Vatican City, on the 30th day of the month of December, in the year 1937.

I. Card. SERAFINI, President.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 74*]

Acts of the Apostolic See - Official Commentary, APPENDIX: VICARIATE OF THE CITY. Summons by edict concerning the NULLITY OF MARRIAGE (SERIO-CIRILLI). Since the actual place of residence of the aforementioned Charles Cirilli (also known as Fenaroli), son of Amalia Cirilli, the party involved in this cause, is unknown, we summon him to appear, either in person or through a duly appointed legal representative, at the seat of this Ordinary Tribunal (via della Pigna, 13-a, Rome) on the 8th of April, 1938, at the hour of ten in the morning, to discuss and resolve the following matter, or to affix his signature below: Whether there exists a nullity in the aforementioned marriage. To the Most Reverend Ordinaries of the various places, to the Reverent Parish Priests, and to all the faithful who may happen to have knowledge of the place of residence of the aforementioned Charles Cirilli (also known as Fenaroli), we urge them not to fail to inform him of this our edictal summons.

B. De Felicis, Official of the Curia. From the Chancery of the Vicariate of the City, on the 8th of February, 1938. Petrus Mattioli, Chancellor.

[Note: The following is a translation of the French text included in the original document.]

Since the place of current residence of Mr. Charles Cirilli (who also answers to the name of Fenaroli), the defendant in this cause, is unknown, we summon him to appear, either in person or through a legally constituted

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representative, at the seat of the Tribunal of the Vicariate of Rome (via della Pigna 13-a, Rome), on the 8th of April, 1938, at 10 o'clock, to agree upon or to sign the aforementioned doubt, and to set the date for the decision of the case. Does a nullity of the marriage exist in this case? The Ordinaries of the various places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Cirilli (or Fenaroli) should, insofar as possible, inform him of this present summons.

[*Latin ed. p. 75*]

Diarium Romanae 75

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Tuesday, 8 February 1938, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in general session, was held, with the participation of the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the theological Consultors, who gave their opinion on two miracles, which are asserted to have been wrought by God through the intercession of the Blessed John Leonardi, Confessor, Founder of the Clerics Regular of the Mother of God, and which are proposed for his solemn canonization.

Tuesday, 15 February 1938, in the Palace of Congregations at St. Callisto, the preparatory Sacred Congregation of Rites was held, with the participation of the Reverend Prelates Officials and theological Consultors, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Joanna Elizabeth Bichier des Ages, Co-foundress of the Sisters of St. Andrew, called the Daughters of the Cross, and which are proposed for her canonization.

Tuesday, 22 February 1938, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, with the participation of the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the theological Consultors, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Dominica Mazzarello, Co-foundress of the Institute of the Daughters of Mary Help of Christians.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XI, happily

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reigning, deigned to appoint:

30 January 1938.

The Most Reverend Monsignor Taddeo Zakrzewski and the Reverend Father Francesco Capponi, of the Order of the Minims, as Consultors of the Sacred Congregation of Rites for the Causes of Beatification and Canonization.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium Officiale, February 17, 1938. The Most Eminent and Reverend Lords, Cardinals Francesco Marchetti Selvaggiani, Raffaello Carlo Rossi, and Giulio Serafini, Members of the Supreme Tribunal of the Apostolic Signature. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint: December 23, 1937. The Most Eminent and Reverend Cardinal Francesco Marchetti Selvaggiani, Protector of the Venerable Capranica College. December 29. The Most Eminent and Reverend Cardinal Francesco Marchetti Selvaggiani, Protector of the Institute of the Daughters of Mary Most Holy of the Garden. January 3, 1938. The Most Eminent and Reverend Cardinal Eugenio Tisserant, Protector of the Congregation of the Sisters of the Mother of God (Paris). January 6. The Most Eminent and Reverend Cardinal Lorenzo Lauri, Protector of the Pontifical North American College in Boma. January 14. January 19. January 21. January 21. January 21. February 1. January 5. January 1. The Most Eminent and Reverend Cardinal Francesco Marchetti Selvaggiani, Protector of the Sisters of the Little Company of Mary (Rome). The Most Eminent and Reverend Cardinal Luigi Maglione, Protector of the Institute of the Dominican Sisters of the Most Sacred Heart (Hardinghen, diocese of Arras). The Most Eminent and Reverend Cardinal Vincenzo La Fuma, Protector of the Institute of the Ladies of the Sacred Hearts of Jesus and Mary (Castellammare di Stabia). The Most Eminent and Reverend Cardinal Eugenio Tisserant, Protector of the "Congrégation des Sœurs de l'Instruction Charitable du Saint-Enfant-Jésus, dites de Saint Maur" (Paris). The Most Eminent and Reverend Cardinal Domenico Jorio, Protector of the Institute of the Sisters of Charity "de l'Hôtel-Dieu," of the diocese of San Giacinto. The Most Eminent and Reverend Cardinal Eugenio Tisserant, Protector of the Monasteries of the Penitents of the Order of Recollects. The Most Eminent and Reverend Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Ursuline Sisters of Gandino (Bergamo).

[*Latin ed. p. 77*]

Diarium Romanae Curiae 77. Assistants to the Papal See: November 6, 1937. His Excellency, Reverend Monsignor Giuseppe Maria Caro Rodríguez, Bishop of La Serena. December 10th: His Excellency, Reverend Monsignor Michele Sheehan, Titular Archbishop of Germia. December

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25th: His Excellency, Reverend Monsignor Emmanuele Pulcheri y Pietrasanta, Bishop of Zamora in Mexico. January 8, 1938: His Excellency, Reverend Monsignor Gaudenzio Manuelli, Archbishop of L'Aquila. January 11th: His Excellency, Reverend Monsignor Alfredo Arturo Sinnott, Archbishop of Winnipeg. February 5th: His Excellency, Reverend Monsignor Giovanni Pietro Leonard, Bishop of Madura. Apostolic Protonotaries, with the privileges of those participating: August 1, 1936. Monsignor Giuseppe Soukup, of the archdiocese of Prague. Monsignor Antonio Hoffmann, in the same archdiocese. June 19, 1937. Monsignor Giovanni Belicky, of the diocese of Rosnavia. Monsignor Giovanni Haring, of the diocese of Secovia. June 24th: Monsignor Giacomo Guglielmo Stenson, of the diocese of Omaha. November 14th: Monsignor Giovanni Domecq-Cazaux, of the archdiocese of Bordeaux. December 13th: Monsignor Daniele Doody, of the diocese of Syracuse. December 15th: Monsignor Felice Richaud, of the diocese of Le Puy-en-Velay. Monsignor Francesco Lenotte, of the archdiocese of Cambrai. June 21st: Monsignor Emilio Deschrever, of the same archdiocese. Monsignor Carlo Cocenti, of the archdiocese of Milan. January 6, 1938: Monsignor Aristo Giuseppe Lejard, of the diocese of Evreux. Monsignor Giorgio Magjerec, of the archdiocese of Zagreb. January 13th: Monsignor Anselmo Mori, of the diocese of Guastalla. February 1st: Monsignor Michele F. Sheehan, of the diocese of Salt-Lake. February 3rd: Prelates Domestic to His Holiness: February 29, 1936. Monsignor Eugenio Filkom, of the diocese of Mtra. Monsignor Michele Beno, of the same diocese. August 1st: Monsignor Giuseppe Cihák, of the archdiocese of Prague. Monsignor Ludovico Groh, of the same archdiocese. Monsignor Giuseppe Zaus, of the same archdiocese. Monsignor Giovanni Sclilenz, of the same archdiocese. September 28th: Monsignor Metodio Kuban, of the same archdiocese. June 21, 1937: Monsignor Emilio Richeux, of the diocese of Nantes.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary, June 21, 1937. Monsignor Giuliano Ménard, of the same diocese.

July 22. Monsignor Andrea Cvincek, of the diocese of Neutra.

October 23. Monsignor Edoardo Giuseppe Hunkeler, of the diocese of Ornaba.

October 24. Monsignor Giuseppe Bosheck, of the same diocese.

Monsignor Bernardo Enrico Lordemann, of the same diocese.

Monsignor Giovanni Leone Zaplotnik, of the same diocese.

November 14. Monsignor Giovanni Giuseppe Juilles, of the archdiocese of Bordeaux.

December 6. Monsignor Biagio Caravani, of the archdiocese of Zara.

December 14. Monsignor Francesco A. Thill, of the archdiocese of Cincin-

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nati.

Monsignor Timoteo J. Deasy, of the same archdiocese.

Monsignor Giovanni Franklin Maria Hardeman, of the diocese of Nashville.

Monsignor Francesco Domenico Grady, of the same diocese.

December 16. Monsignor Fiorentino Cortial, of the diocese of Le Puy-en-Velay.

December 22. Monsignor Carmine Vincenti (Rome).

Monsignor Giuseppe D'Avack (Rome).

December 23. Monsignor Giovanni Tierney, of the diocese of Glogher.

Monsignor Giacomo Mac Ginley, of the diocese of Raphoe.

Monsignor Giuseppe Emanuelli, of the diocese of Piacenza.

Monsignor Riccardo Francesco Sullivan, of the diocese of Middelsbrough.

Monsignor Patrizio Lynn, of the same diocese.

December 28. Monsignor Giacomo Irwin, of the diocese of Geraldton.

Monsignor Giovanni Cirillo Hawes, of the same diocese.

December 29. Monsignor Daniele O'Hagan, of the diocese of Dromore.

Monsignor Giuseppe Coissac, of the diocese of Tulle.

December 30. Monsignor Giacomo O'Reilly, of the archdiocese of New York.

January 4, 1938. Monsignor Agostino F. Ravoire, of the archdiocese of New Orleans.

Monsignor Giorgio Andrée, of the same archdiocese.

Monsignor Augusto Giuseppe Bruening, of the same archdiocese.

[*Latin ed. p. 79*]

Diarium Romanae Curiae 79, 4 Januarii 1938. Reverendissimus Dominus Carolus Paschalis Greco, ex eadem archidioecesi. Reverendissimus Dominus Ioannes Martinus Eyraud, ex eadem archidioecesi. Reverendissimus Dominus Caelestinus M. Chambón, ex eadem archidioecesi. Reverendissimus Dominus Albertus Hébert, ex dioecesi Evreux. Reverendissimus Dominus Ioannes Gaudet, ex archidioecesi Moncton. Reverendissimus Dominus Emilius Dèlbez, ex dioecesi Boissons. Reverendissimus Dominus Iosephus Tynanj, ex archidioecesi Westminster. Reverendissimus Dominus Eustachius Antonius Morrogh-Bernard, ex eadem archidioecesi. Reverendissimus Dominus Ioannes Gabriel Vanee, ex eadem archidioecesi. Reverendissimus Dominus Donatus Pafundi, ex archidioecesi Acerenza. Reverendissimus Dominus Vincentius Fondacaro, ex dioecesi Piazza Armerina. Dominus Armando Chevalier, ex archidioecesi Bourges. Reverendissimus Dominus Franciscus Valente,

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ex archidioecesi Gaeta. Reverendissimus Dominus Ioannes Iosephus D'Ambra, ex dioecesi Ischia. Dominus Gulielmus I. Spiegel, ex dioecesi Pittsburg. Reverendissimus Dominus Nicolaus Pinter, ex archidioecesi Sancti Antonii. Reverendissimus Dominus Franciscus W. Walsh, ex archidioecesi Novae Eboraci. Dominus Ioannes A. Nageleisen, ex eadem archidioecesi. Reverendissimus Dominus Salvator Deriu, ex dioecesi Alghero. 1 Februarii. Reverendissimus Dominus Iosephus Raimundus Barreiro, ex archidioecesi La Plata. Reverendissimus Dominus Iacobus Dompieri, ex archidioecesi Tridenti. Reverendissimus Dominus Leo Flavigny, ex dioecesi Versalii.

HONORS: Per Brevia apostolica, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est conferre: Crucem Magnam Ordinis: 18 Novembris 1937. Ad Reverendissimum Dominum Dominum Ruggerum Borchgrave, Legatum Apostolicum Extraordinarium et Plenipotenentiarium Belgiae ad Sanctam Sedem. 25 Januarii 1938. Ad Dominum Comitem Bernardum de Granard (Anglia).

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis — Official Commentary. The Plaque of the Order of Saint Gregory the Great, Civil Class: December 10, 1937. To the Most Noble Baron, Commendatore Edmondo Kaitz von Frentz, of the Archdiocese of Koln. The Grand Cross of the Order of Saint Gregory the Great, Civil Class: December 9, 1937. To the Most Noble Commendatore, Doctor, Professor Bartolomeo Nogara (Rome). December 10. To the Most Noble Marquess Benedetto Guglielmi di Vulci (Rome). December 12. To the Most Noble Giovanni Pierpont Morgan, of the Archdiocese of New York. To the Most Noble Tommaso Guglielmo Lamont, of the same Archdiocese. January 25, 1938. To His Excellency, the Most Noble Guglielmo Munters, Minister of Foreign Affairs of the Republic of Latvia. The Plaque of the Order of Saint Gregory the Great, Civil Class: January 28, 1938. To the Most Noble Commendatore Gaetano Marzotto, of the Diocese of Vicenza. To the Most Noble Commendatore Osvaldo Bona, of the Archdiocese of Turin. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, Civil Class: July 22, 1937. To the Most Noble Doctor Giovanni Giorgio Riickl, of the Archdiocese of Prague. November 4. To the Most Noble Mario De Andrade-Ramos, of the Archdiocese of Saint Sebastian of Rio de Janeiro. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, Military Class: December 29, 1937. To the Most Noble General Alessandro Fornaca (Italy). The Cross of the Order of Saint Gregory the Great, Civil Class: October 19, 1937. To the Most Noble Advocate Antonio Ansaldo, of the Archdiocese of Genoa. To the Most Noble Doctor Nicola Massa, of the same Archdiocese. December 29. To the Most Noble Knight Carlo de Montgolfier, of the Diocese of Viviers. January 5, 1938. To the Most Noble Doctor Pietro Olivotti, of the Patriarchate of Venice.

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To the Most Noble Enrico Giovanni Hope, of the Archdiocese of Westminster. December 8. To the Most Noble Leonzio Rioufol, of the Diocese of Le Puy-en-Velay. To the Most Noble Count Pietro de Guiìhermier, of the Archdiocese of Avignon. To the Most Noble Doctor Giulio Tabar Donoso, of the Archdiocese of Quito. To the Most Noble Guglielmo Masens (Latvia). January 25.

[*Latin ed. p. 81*]

Diarium Romanae Curiae 81. The Knighthood of the Order of Saint Gregory the Great, civil class: July 23, 1937. To Mr. Francesco Stëtka, of the Archdiocese of Prague. December 14: To Mr. Federico Eckert, of the Patriarchal Archdiocese of Vienna. December 14: To Mr. Giovanni Furet, of the Archdiocese of Bordeaux. December 15: To Mr. Ludovico Mouchon, of the Archdiocese of Sens. December 16: To Mr. Ernesto Caplain, of the Diocese of Saint-Brieuc. December 16: To Mr. Goffredo de Boisgelin, of the same diocese. December 16: To Mr. Andrea de Vulpian, of the same diocese. December 16: To Mr. Francesco Hervieu, of the same diocese. December 16: To Mr. Antonio Achard, of the Archdiocese of Avignon. December 16: To Mr. Gabriele Bonnet, of the same archdiocese. December 21: To Mr. Giovanni Hennion, of the Diocese of Lille. December 21: To Mr. Giorgio Delhaize, of the same diocese. December 21: To Mr. Cesare Piat, of the same diocese. December 21: To Mr. Oscar Poncelet Laloy, of the same diocese. December 22: To Mr. Dr. Enrico Thibault, of the Archdiocese of Cambrai. December 22: To Mr. Engineer Yvon Courcoux, of the same archdiocese. December 29: To Mr. Lawyer Ludovico Lacoste, of the Diocese of Tulle. December 29: To Mr. Marco Pradelle, of the Diocese of Viviers. January 5, 1938: To Mr. Edoardo Huntly-Gordon, of the Archdiocese of Westminster. January 5: To Mr. Giorgio Elliot-Anstruther, of the same archdiocese. January 5: To Mr. Bertoldo S. Kittel, of the same archdiocese. January 6: To Mr. Paolo Souty, of the Diocese of Evreux. January 8: To Mr. Emilio Lanoe, of the Diocese of Nantes. January 10: To Mr. Tommaso F. Walsh, of the Diocese of SavannakAtlanta. January 10: To Mr. Giovanni W. Gleason, of the same diocese. January 10: To Mr. Riccardo Reid, of the same diocese. January 18: To Mr. Enrico Giovanni Maria Hofstee, of the Diocese of Haarlem. January 18: To Mr. Reginaldo Eyre-Huddleston, of the Diocese of Northampton. January 31: To Mr. Professor Romualdo Piatkowski, of the Archdiocese of Detroit. The Knighthood of the Order of Saint Gregory the Great, military class: July 24, 1937. To General Carlo Herman, of the Archdiocese of Prague. The Grand Cross of the Order of Saint Sylvester Pope: January 25, 1938. To Captain Gualtiero Legge (England).

[*Latin ed. p. 82*]

Acts of the Apostolic See - 82, Official Commentary. The Order of St. Sylvester the Pope: July 23, 1937. To the Reverend Doctor Otto Feilchenfeld,

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of the Archdiocese of Prague. The Order of St. Sylvester the Pope: July 23, 1937. To the Reverend Rudolph Ghavát, of the Archdiocese of Prague. To the Reverend Doctor Henry Hatlák, of the same Archdiocese. To the Reverend Engineer Doctor Joseph áimek, of the same Archdiocese. December 19. To the Reverend Seraphin Rosso, of the Diocese of Ivrea. July 23. To the Reverend Knight Basil Martini, of the Diocese of Fabriano. July 28. To the Reverend Vincent Rosati (Rome). July 29. To the Reverend Baron John Scola-Camerini (Italy). January 8, 1938. To the Reverend Emilio Celle, of the Diocese of Acqui. January 10. To the Reverend Cesare Alvarez Valdiviezo, of the Archdiocese of Quito. January 27. To the Reverend Doctor Alfonso Artiaco, of the Diocese of Pozzuoli. The Knighthood of the Order of St. Sylvester the Pope: June 19, 1936. To the Reverend George Schreiner, of the Diocese of Budëjovice. To the Reverend Charles Malik, of the same Diocese. January 29, 1937. To the Reverend Charles Mares, of the Archdiocese of Prague. July 22. To the Reverend Thomas Dytrych, of the Diocese of Brno. To the Reverend Engineer Henry Moos (Czechoslovakia). To the Reverend Stanislaus Mojzíá-Lom (Czechoslovakia). July 24. To the Reverend Francis Kliment, of the Archdiocese of Prague. To the Reverend Doctor Miloslav Preininger, of the same Archdiocese. To the Reverend Senator Francis Novak, of the same Archdiocese. To the Reverend Doctor Anthony Bouèek, of the same Archdiocese. To the Reverend Joseph Fikejzl, of the same Archdiocese. To the Reverend Doctor Paul Kavánek, of the same Archdiocese. To the Noble Signor Francis of the Princely House of Schwarzenberg, of the same Archdiocese. To the Reverend Professor Dominic Trnka, of the same Archdiocese. To the Reverend Alfred Albrecht, of the same Archdiocese. To the Reverend John Scheinost, of the same Archdiocese. To the Reverend Joseph Schleiss, of the same Archdiocese. To the Reverend Charles Hofbauer, of the same Archdiocese.

[*Latin ed. p. 83*]

From the Roman Curial Diary, November 83, 1937. To Mr. Giuseppe Papica, of the archdiocese of Olomouc. To Mr. Professor Architect Luigi Bartesaghi, of the archdiocese of Milan. To Mr. Ludovico De Vocht, of the archdiocese of Malines. December 15, 1937. To Mr. Michele Bianchi, of the diocese of Ivrea. December 21, 1937. To Mr. Enrico Sammartino (Rome). To Mr. Professor Pietro Lancini, of the diocese of Brzesc. January 5, 1938. To Mr. Count Guglielma de Vaumas, of the diocese of Evreux. January 18, 1938. To Mr. Antonio Giuseppe Loerakker, of the diocese of Haarlem. To Mr. Antonio Francesco Sutton, of the archdiocese of Adelaide. February 1, 1938. To Mr. Attorney Pompeo Tringali, of the diocese of Noto. To Mr. Professor Corrado Dolio, of the same diocese.

With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, has deigned to appoint:

Extraordinary Secret Chamberlains:

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November 11, 1937.

Most Reverend Curzio Mancini, of the suburbicarian diocese of Frascati.

Most Reverend Antonio Szedkér, of the diocese of Sabaria.

December 2, 1937.

Most Reverend Giovanni Gacs, of the same diocese.

Most Reverend Giuseppe Zimits, of the same diocese.

Most Reverend Vincenzo Dell'Arte, of the diocese of Noto.

December 18, 1937.

Most Reverend Antonio Occhipinti, of the same diocese.

Most Reverend Nunzio Cavalieri, of the same diocese.

Most Reverend Giuseppe Ruffino, of the same diocese.

December 30, 1937.

Most Reverend Ladislao Serinaldi Pontani, of the archdiocese of Spoleto.

Most Reverend Filippo Pompei, of the same archdiocese.

January 3, 1938.

Most Reverend Marco Gradassi, of the same archdiocese.

Most Reverend Marco Degani, of the same archdiocese.

Most Reverend Giuseppe Biocca, of the same archdiocese.

Most Reverend Bonaventura Pirri, of the same archdiocese.

Most Reverend Cesare Marroni, of the same archdiocese.

Most Reverend Silvio Soldoni, of the same archdiocese.

January 13, 1938.

Most Reverend Bartolomeo Kutal, of the archdiocese of Olomouc.

Most Reverend Francesco Cinek, of the same archdiocese.

Most Reverend Giovanni Rypar, of the same archdiocese.

Most Reverend Enrico Schaller, of the diocese of Basle.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium Officiale, January 20, 1938.

Monsignor Alberico Del Signore, of the diocese of Alatri.

February 3: Monsignor Silvio Sacchetti, of the archdiocese of Chieti.

February 3: Monsignor Romano R. Atkielski, of the archdiocese of Milwaukee.

Secret Chamberlains, Supernumerary, with Sword and Mantle, of His Holiness: January 27, 1938.

Mr. Giovanni T. Smith, of the archdiocese of New York.

Mr. Alfredo E. Smith, of the same archdiocese.

Mr. Giovanni S. Burke, of the same archdiocese.

Mr. Carlo de Lorang, of the diocese of Limburg.

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Honorary Chamberlains, in Purple Vestments, of His Holiness:

December 30, 1937. Monsignor Vincenzo Gandolfi, of the archdiocese of Bologna.

January 13, 1938. Monsignor Giuseppe Polasek, of the same archdiocese.

January 13, 1938. Monsignor Carlo Kolsdorf, of the same archdiocese.

January 20: Monsignor Carlo Kuca, of the same archdiocese.

January 20: Monsignor Paolo Rimoldi, of the archdiocese of Milan.

January 27: Monsignor Ermenegildo Bosco, of the archdiocese of Udine.

January 27: Monsignor Vittorio Tonelli, of the same archdiocese.

Honorary Chamberlains, Supernumerary, with Sword and Mantle, of His Holiness:

May 14, 1936. Mr. Luigi Meda, of the archdiocese of Milan.

January 27, 1938. Mr. Edoardo Descufii (Rome).

Honorary Secret Chamberlain of His Holiness:

September 2, 1937. Monsignor Ruggero Battistoni, of the diocese of Amelia.

NECROLOGY:

February 9, 1938. Monsignor Floriano Démange, titular Bishop of Adraso.

February 12: Monsignor Giacomo Byrne, Bishop of Toowoomba.

February 16: The Most Reverend Cardinal LUIGI CAPOTOSTI, of the Titular See of Saint Peter in Vinculis.

February 23: Monsignor Giulio Campero y Aráoz, titular Bishop of Sofene.

February 23: Monsignor Michele Giuseppe Spratt, Archbishop of Kingston.

[*Latin ed. p. 85*]

Volume XXX, March 30, 1938 (Series II, year 1938) - No. 4

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

SACRED CONSISTORY

I. SECRET CONSISTORY

I. REPORT ON CAUSES

On Thursday, the seventeenth of March in the year 1938, a Secret Consistory was held in the customary hall of the Apostolic Palace, the proceedings

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of which are reported in order.

The Reverend Cardinal Oamillus Laurenti, having obtained the permission of the Most Blessed Father, delivered a discourse on the life, martyrdom, and miracles of Blessed Andrew Bobola, a martyr, professed priest of the Society of Jesus; as well as on the life and miracles of Blessed John Leonard, a confessor priest, founder of the Congregation of Clerics Regular of the Mother of God, and of Blessed Salvator from Horta, a confessor, a lay brother professed in the Order of the Friars Minor; and he recounted the acts which, after a prior and careful examination, the Congregation for Sacred Rites judged worthy to be admitted and approved in the causes* for the Beatification and Canonization of the aforementioned Blesseds.

The report having been completed, the Most Holy Lord [the Pope] inquired individually of the Reverend Fathers Cardinals, and each Cardinal declared his opinion.

II. APPOINTMENT OF CHURCH OFFICIALS

Then, after Cardinal Boetto had left the Consistory hall, the Most Blessed Father appointed him Prefect of the Metropolitan Church of Ivrea, namely, the Reverend Father Peter, S.R.E. Cardinal Boetto, who afterwards entered the Consistory hall again.

ACTA, Volume V, No. 4. - March 30, 1938.

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[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary. Furthermore, the Supreme Pontiff appointed the following to ecclesiastical offices: To the Cathedral Church of Valparaíso, he appointed the Most Reverend Father Raphael Lira, formerly Bishop of Rancagua. To the Cathedral Church of Aquaependensi, he appointed the Reverend Father Joseph Pronti, General Vicar of the diocese of Assisi. To the Cathedral Church of Prince-Albert, he appointed the Reverend Father Reynold Duprat, of the Order of Preachers, formerly Apostolic Administrator of the same diocese. To the Cathedral Church of Saginaw, he appointed the Reverend Father William Murphy, Urban Bishop and parish priest of Saint David's in the city of Detroit. To the Cathedral Church of IAngayensi, he appointed the Reverend Father Marian Madriaga, secretary of the episcopal curia of Nueva Segovia. To the titular episcopal see of Cone, he appointed the Reverend Father Michael Buzalka, Urban Bishop and Rector of the Seminary of Tyrnau, whom he designated as Auxiliary to the Most Reverend Father Paul Jantausch, Apostolic Administrator of Tyrnau. Furthermore, he publicly announced the resignation of certain prelates, already submitted through Apostolic Letters, namely: ARCHBISHOPS: Of Smyrna, Joseph Descufii. Of Chalcedon of the Armenians, Sergium Der Abrahamian, who was already

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Bishop of Cucusenum. Of Vallisoletanum, Anthony Garcia y Garcia, who was already Bishop of Tuy. BISHOPS: Of Metrae and Prelate Registre n sem, Joseph Selva. Of Catharensem, Paul Butorac. Of Hierocaesarea, Francis Just Rarkowski. Of Madurai, to the newly erected diocese, John Peter Léonard, who was already Bishop of Trichinopolis. Of Portaugustanum, John Lonergan. Of Isaesinensem, Peter Martin Ngödinh-Thuc, the first Apostolic Vicar of Vinh-Long.

[*Latin ed. p. 87*]

Acts of Pope Pius XI, 87. Pacensem, Abelem Isidorum Antezana y Roias, now Bishop of Oruro. Ovetensem, Emmanuelem Arce y Ochotorena, now Bishop of Zamora. Oruro, Richardum Chávez. Trichinopolitanum, Iacobum Mendonça. Latopolitanum, Ioannem Odendahl, Apostolic Vicar of Limón. Tarbiensem and Lapurdensem, Georgium Ohoquet, now Bishop of Langres. Legionensem, Carmelum Ballester y Meto. Barrensem de Pirahy, Iosephum Andream Coimbra. Sanavensem, Gulielmum Griffin, Auxiliary to the Most Reverend Thomas Joseph Walsh, Archbishop of Newark. Agennensem, Ioannem Rodié, now Bishop of Ajaccio. Rupellensem, Aloisium Liagre. Alajuelensem, Victorium Sanabria.

III - NOMINATION FOR HOLY ORDERS. Then, the Reverend Cardinal Petrus Boetto, Deacon of Saint Angel in Foro Piscario, expressed his desire to be admitted to the Order of Presbyters. This request was received with benevolent favor by the Most Blessed Father, who elevated the Diaconate of Saint Angel in Foro Piscario, for this occasion, to the rank of a Presbyteral title.

IV - PETITIONS FOR THE PALLIUM. Subsequently, the Reverend Cardinal Petrus Boetto personally petitioned for the Pallium for the Metropolitan Church of Januensis. By means of procurators, the petition was made for the metropolitan Churches of Vallisoletana, Kingstoniensi (by succession), and Edmontonensi (by succession); also for the archiepiscopal Church of Smymensi, and for the episcopal Churches of Tarbiensi and Lapurdensi (by privilege).

[*Latin ed. p. 88*]

PUBLIC CONSISTORY

Following the Secret Consistory, which concluded successfully, a Public Consistory was held for the solemn conclusion of the causes of the Blessed Andrew Bobola, a martyr, as well as the Blessed John Leonard and Salvator of Orta San Giulio, confessors, as mentioned above. The Most Reverend Lords Philip Re, Augustine Milani, and Augustine Lenti, Advocates of the Sacred Consistorial Court, briefly presented the lives, martyrdom, and mir-

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acles of the Blessed Andrew Bobola, as well as the lives and miracles of the Blessed John Leonard and Salvator of Orta San Giulio, and urged their respective canonizations.

After these matters were presented, the Reverend Father Anthony Bacci, Secretary for Apostolic Letters to Princes, standing to the left of the Pontifical Throne, wearing his cassock, responded in the name of His Holiness with these words:

"What you have so eloquently and with such fervor presented, as is your custom, regarding these three causes, is received with a grateful heart by the Supreme Pontiff; for nothing is more cherished than to see the heroes of evangelical virtue placed in their proper light, so that all who are sons of the Church militant, beholding the splendor of their sanctity, may find solace in the trials and afflictions of this life, an encouragement in the arduous struggle for Christian perfection, and assistance in every kind of need. Furthermore, the exceptionally holy lives and deeds of these blessed ones, presented for the admiration and imitation of all, clearly demonstrate that in the present gravity of affairs, hope in God, grounded in His promises, is strengthened and renewed. Indeed, history testifies that the more turbulent the times in which the community of the faithful is tossed, the more fiercely it is attacked by hatred and treachery, the more splendidly the flowers of sanctity bloom; for those men who, with a strong and courageous heart, contend for the Catholic name, reflect the image of Jesus Christ in themselves, and strive to bring all who have strayed back to Him. This is undoubtedly demonstrated by Salvator of Orta San Giulio, that humble follower of the Seraphic Patriarch, who, while the Mahometan impiety, perpetrated by the Moors in Spain, was corrupting and degrading Christians so widely, restored thousands of citizens to the dignity of their former lives through the example of his virtue and the countless miracles accomplished with divine assistance. This is also demonstrated by John Leonard, founder of the Congregation of Clerics Regular of the Mother of God, who, through his own life and that of his followers, and through the flourishing of their institutions throughout Italy and beyond..."

[*Latin ed. p. 89*]

The Acts of Pope Pius XI, page 89, record that he suppressed and forbade the heresies of the Novatians, and he proved to be an active supporter of that apostolic endeavor, by which subsequent expeditions for the propagation of the holy faith produced such salutary results. This is finally attested by Andrew Bobola, a priest of the Society of Jesus, who, while a fierce war raged in Cattolica against the Catholic Religion, being entirely devoted to the service of Jesus Christ and the protection of the rights of God and His Church, and seeking to alleviate the suffering of his fellow citizens, was sought out by the furious schismatics, subjected to unheard-of torments, and, having attained the immortal palm of martyrdom, achieved glorious

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death. Therefore, the Supreme Pontiff desires to adorn these illustrious souls with the insignia of sanctity; but he wishes nothing to be omitted from them concerning the matters and reasons by which the Apostolic See, according to its particular custom and practice, usually handles such serious cases. Therefore, he will not pronounce the inviolable oracle of his authority until, in a public Consistory, attended by the Fathers, the Cardinals of the Holy Roman Church, as well as all Patriarchs, Archbishops, Bishops, and Abbots present in the City, he has carefully considered their opinions. During this interval, Holiness desires that all may obtain more abundant light from the Holy Spirit for their minds through fervent prayers. After these words, the Blessed Father solemnly imparted the Apostolic blessing and dismissed the assembly.

[*Latin ed. p. 90*]

Acta Apostolicae Sedis - CONSTITUTIONS. Official Commentary.

APOSTOLIC LETTER CONCERNING THE ERECTION of the Diocese of "Trivandrum Latinorum" from a portion of the Diocese of Quilon, with the granting thereof to the Order of Discalced Carmelites; and the assignment of the Diocese of Quilon to the care of the secular clergy.

PIUS, SERVUS SERVORUM DEI.

For the ever-increasing growth of the Catholic faith in the Malabar region, and in order to more easily promote the spiritual well-being and governance of the Catholics residing there, it seemed opportune to divide the extensive Diocese of Quilon and to erect a new diocese for Catholics of the Latin rite.

Therefore, after consultation with our venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Sacred Congregation for the Propagation of the Faith, we have gladly accepted and ordered the execution of the proposal presented by the venerable Father Aloysius Maria Benzinger, then Bishop of the Diocese of Quilon, and subsequently, with the consent of the venerable Father Vincent Victor Dereere, the present Ordinary of that diocese, and confirmed by the venerable Father Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Orient.

Wherefore, after mature deliberation, and with the consent of those concerned, or those who may presume to have an interest, we, with full apostolic authority, detach from the aforementioned Diocese of Quilon that entire portion which belongs to the civil district of Trivandrum, and which includes the civil subdivisions (commonly called taluks) of Chirayinkil, Nedumangad, Trivandrum, and Neyathinkara, and we erect this territory into a new diocese for Catholics of the Latin rite, and we constitute it as a diocese, to be called "Trivandrensem Latinorum," and, for the benefit of the

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Catholic missions in the Orient, we grant it, with our approval and that of the Apostolic See, to the members of the Province of Flanders of the Order of Discalced Carmelites, by these present Letters.

Furthermore, we decree that the Diocese of Quilon, thus diminished in territory, shall henceforth be entrusted to the care of the secular clergy.

The new Diocese of Trivandrum...

[*Latin ed. p. 91*]

In the ninety-first year of the pontificate of Pope Pius XI, We establish a seat in the city of Trivandrum, from which, as We have already said, the diocese derives its name. We establish the episcopal seat in the church dedicated to Saint Joseph, located in the same city. We elevate this church to the rank and dignity of a cathedral, and We grant to it and to its bishops, for the time being, all the rights, honors, insignia, favors, graces, and privileges with which other cathedral churches and their prelates commonly enjoy and possess, and We subject them equally to the same burdens and obligations with which other cathedral churches and their officials are burdened. We establish this new Trivandrum diocese as a suffragan of the metropolitan Church of Verapoly, and We place its bishops, for the time being, under the jurisdiction of the Archbishop of Verapoly. Since a chapter of canons cannot yet be established in the Trivandrum cathedral church, We grant that, pending the proper legal process, temporary diocesan consultors be chosen. Furthermore, concerning the governance and administration of this new diocese, We order that the election of a capitular vicar or apostolic administrator, the institution of young men called to the clerical state, the rights and obligations of clergy and laity, and other matters of this kind, be observed according to what the sacred canons prescribe. We also command that the documents and records pertaining to the Trivandrum diocese be transmitted as soon as possible to the chancery of the new diocese by the chancery of the Quilon diocese, so that they may be religiously preserved in its archives. Therefore, having arranged and established these matters in this way, We choose the Most Reverend Brother Leo Peter Kierkels, Apostolic Delegate in the Orient, to carry out all of these things, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate any person established in ecclesiastical office to carry out the aforementioned purpose; and We impose upon him the obligation to transmit to the Sacred Congregation for the Propagation of the Faith an authentic copy of the acts of execution within six months of the receipt of these documents. Moreover, these present documents, and everything contained therein, even if some of those concerned or those who presume to have an interest have not been heard, or have not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of fraud, or deception, or nullity, or of Our intention, or of any other defect, whether substantial or unfore-

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seen, and shall always be considered valid and effective, as if made with full knowledge and authority, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if otherwise, by anyone, any disagreement regarding these matters shall be considered null and void.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - It has come to our attention, whether through deliberate intent or through negligence, that certain actions have been taken that render this document entirely null and void, and we declare and decree that this will always be the case. We finally establish that these Letters, even if copied or printed, but signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall be granted precisely the same validity as if these Letters themselves were presented or shown. Notwithstanding any rules established in synodal, provincial, general, and universal Councils, special or general constitutions and ordinances apostolic, and any other dispositions of our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever, even those worthy of special mention. Therefore, no one shall be permitted to infringe upon or contradict this page of dismemberment, erection, concession, statute, commission, mandate, and our will. If anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulfo, in the year of Our Lord one thousand nine hundred and thirty-seven, on the first day of the month of July, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E.
8. C. de Propaganda Fide Praef.
Alfonsus Carinci, Proton. Apost.
Ludovicus Kaas, Proton. Apost.
Loco © Plumbi Reg. in Cano. Ap., Vol. LVII, n. 4I - Al. Trussardi

[*Latin ed. p. 93*]

Acts of the Popes, 93, XI, II. The Luxembourg Diocese is divided, and a new abbey of the "nullius" type, dedicated to Saints Mauritius and Maurus, is established.

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PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Within the territory of the Luxembourg Diocese, there exists the Abbey of Saints Mauritius and Maurus in Clervaux, of the Order of Saint Benedict, which, having already abundantly flourished with spiritual fruits and growth, and being particularly suited to the restoration of those who are wandering from the unity of the Church, has been deemed worthy to be raised to the rank and dignity of an abbey of the "nullius" type.

Therefore, with a willing heart, receiving the prayers of our most beloved sons in Christ, the Most Serene Prince of the Grand Duchy of Luxembourg, and desiring to honor with a most worthy testimony our paternal benevolence, those meritorious monks of that abbey who labor for the good of souls, having heard the venerable Brother Joseph, Bishop of Luxembourg, and having provided what is necessary, with the consent of those who may presume to have an interest, we separate from the territory of the Luxembourg Diocese that portion which is enclosed only by the walls of the aforementioned Abbey of Saints Mauritius and Maurus in Clervaux, and we erect and establish it as an abbey of the "nullius" type, also to be called by the same name of Saints Mauritius and Maurus, and we subject it immediately to Ourselves and to the Apostolic See.

Although the abbey itself lacks parishes, nevertheless, by a special grace, notwithstanding the prescription of canon § 2 of the Code of Canon Law, we grant to the abbot of this abbey of the "nullius" type, who is currently in office, all the rights, privileges, and faculties with which other abbeys of the "nullius" type enjoy, to which he will also be subject in his duties and obligations.

Furthermore, we raise the church of this new Abbey of Saints Mauritius and Maurus to the rank and honor of an abbatial church, with all the prerogatives and privileges that are properly due to such abbatial churches.

For the execution of these matters, we delegate the venerable Brother Clement Micara, titular Archbishop of Apamea in Syria, as Apostolic Delegate in the Grand Duchy of Luxembourg, and we grant him the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity, with the obligation to the Sacred.

[*Latin ed. p. 94*]

Acts of the Apostolic See - 94. The Official Commentary instructs that, within six months from the date of these documents, an authentic copy of the executed acts must be transmitted to the Congregation Consistorial. Furthermore, We desire and command that these present documents, and everything contained within them, be considered valid and binding, notwithstanding any contrary provisions whatsoever. Moreover, We decree that copies of these documents, even if printed, shall be afforded the

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same credence as if the original documents were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office. To no one shall it be permitted to infringe upon or contradict this decree, this erection, this constitution, this concession, this statute, and Our will. If anyone, with reckless audacity, should presume to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and thirty-seven, on the fourth day of the month of August, in the sixteenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI, Secretary of the Holy Roman Church. S. G. Consistorial, Secretis. Ioseph Wilpert, Dean. (JpUegii Proton. Apost. Vincentius Bianchi-Cagliesi, Proton. Apost. Loco £g Plumbi Reg. in Cane. Ap., Vol. LVJI, n. 77 - D. Francini. LETTERS TO THE MOST EXCELLENT D. LEON PETRUS KIERKELS, ARCHBISHOP TIT. SALAMINENSEM AND APOSTOLIC DELEGATE IN THE ORIENTAL INDIES, WHOM WE APPOINT AS LEGATE TO THE CONGRESS OF ORIENTAL DIOCESES ON THE EUCHARIST TO BE CELEBRATED IN THE CITY OF MADRAS. PIUS PP. XI. Venerable Brother, greetings and the Apostolic Benediction. — We have recently received, with singular delight, that in the most noble city of Madras, next December, a Congress of the Eucharist will be celebrated from the widest regions of India. These sacred solemnities appear all the more opportune, since, happily, the fiftieth anniversary will be completed of the time when the ecclesiastical Hierarchy was established in...

[*Latin ed. p. 95*]

The Acts of Pope Pius X, number 95, concerning these lands of the infidels, has been favorably received. Indeed, it is well known that over a long period of time, with the doubling of the number of Prefectures and Apostolic Vicariates, through the studies and labors of the sacred ministers, increased by the encouragement of the Holy See and of Bishops, also generous groups of the faithful have experienced great growth there. Therefore, it is entirely fitting that the Christian people should offer many thanks to the Divine Savior for these heavenly benefits, and that they should solemnly implore Him to deign to bring, as soon as possible, also those other infidels who still sit in darkness and in the shadow of death, to His fold. We, for whom it is of the greatest concern that the Kingdom of Christ may be widely extended through the most holy Sacrament of Charity, commend with a joyful spirit the plans that have been initiated concerning the next Congress in India, and We commend them again and again with Our authority. Furthermore, in order that the solemnity of the celebration may be enhanced by Our participation, We have decided to attend and preside over it through Our Legate. Therefore, Venerable

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Brother, who excels in the dignity of Archbishop and who already fulfills Our Apostolic mission in the Orient, We choose and appoint you as Our Legate, so that in the name of Ourselves and with Our authority, you may preside over the Indian Eucharistic Congress, which will be held in the city of Madras during the beginning of the coming year. We are certain that, through such a distinguished service, due to your outstanding piety towards the most holy Eucharist, your experience in matters of this region, and the love with which you are bound to this numerous people, you will diligently and prudently fulfill your duties. In the meantime, We invoke the Author of salvation, that those also, who are held by the ancient servitude of sin, may happily and without delay attain to the admirable light and Kingdom of Christ, with the faithful following the example of Christ and obeying the precepts and vows of the Pastors. May this Apostolic Blessing, which We impart to you, Venerable Brother, the prudent Archbishop of Madras, and to all those who will attend the Congress, be a foretaste of heavenly mercy and a witness of Our paternal love, and may it be abundantly bestowed upon you in the Lord. Given at Rome, near the Holy Peter, on the twentieth day of the month of November, in the year 1937, in the sixteenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis ~ Commentarium Officiale II

TO THE MOST REVEREND D. HECTOR PELICI, ARCHBISHOP TIT. OF CORINTHUS AND APOSTOLIC NUNTIUS IN THE REPUBLIC OF CHILE, WHOM WE APPOINT AS OUR LEGATE TO ATTEND THE EUCHARISTIC CONGRESS FROM THE ENTIRE CHILEAN NATION, TO BE HELD IN THE CITY OF IQUIQUE.

PIUS PP. XI

Venerable Brother, greetings and the Apostolic Blessing.

At the beginning of the coming year, as We have recently learned with great pleasure, the seventh Eucharistic Congress from the entire Chilean nation will be held in the city of Iquique. For these solemn and sacred gatherings, held in honor of the most august Sacrament, not only are due thanks rendered to God for the countless benefits conferred upon the Christian people, but also public faith and piety are greatly strengthened, and civil society is earnestly encouraged to pursue higher goods, to foster good morals, with firmness and gentleness. Therefore, We gladly commend the plans undertaken to prepare for the Eucharistic celebration, and We earnestly urge all good and faithful people to contribute their diligent care and effort to the Congress.

Furthermore, in order that Our participation may be more evident and closer, We choose and appoint you, Venerable Brother, who, endowed with

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the archiepiscopal dignity, already represent Our person in the Chilean Republic, as Our Legate, to preside over the Eucharistic Congress in the city of Iquique, representing the entire Chilean nation, in Our name and with Our authority. We are certain that you will be a worthy interpreter of Our will, and that you will lead the sacred celebration to a successful outcome, to the praise and glory of Christ the King, and to the benefit and progress of the Christian people.

May the heavenly assistance and the intercession of Our paternal charity be with you, and may this be a witness of the Apostolic Blessing, which We impart to you, Venerable Brother, to the Most Reverend Bishop of Iquique, and to the other Prelates, as well as to the priests, magistrates, and faithful who will attend the Eucharistic celebration, in the Lord.

Given at Rome, near the Holy Peter, on the thirtieth day of the month of November, in the year 1937, in the sixteenth year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 97*]

Acta Pii PP. XI 97 III. To the Most Reverend Edmund Gibson, Bishop of Maitland, concerning the Eucharistic and Missionary Congress to be held in the city of Newcastle.

PIUS PP. XI. Venerable Brother, greetings and the Apostolic Blessing.

The city of Newcastle, situated on the estuary of the Huver River, is renowned not only for its industrious activities but also for its devotion to religion. We have learned with pleasure that, in order to promote sacred missions, a Eucharistic Congress will be held there next year, to which sacred ministers, priests, and the faithful of all Australia have been invited. These salutary undertakings have not only been pleasing to Us, but they also give good hope that they will greatly contribute to the progress of Christian life in the Australian region. For the most merciful Redeemer of the human race desired, through the sacred Eucharist, that all who dwell on earth, having rejected the ancient servitude, may have supernatural life, and may have it in abundance. Therefore, no aid can be devised that is more powerful and effective for seeking souls for God than this Sacrament of divine charity, which deserves all praise, and whose worship should be fostered and promoted with the greatest zeal. Wherefore, having earnestly implored God in our prayers, we offer paternal wishes and blessings, that this Eucharistic and Missionary Congress, to be held in the city of Newcastle, may be completed with the most delightful and blessed results. Moreover, the very arguments presented in the discussions, the solemn celebration of the sacred rites, and the missionary matters to be presented, will add strength to the minds of the faithful, by whom the divine Eucharist will be increasingly cherished with piety and reverence, and from whom

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a stronger impetus will be received for the missionary cause. We do not doubt that, given the opportunity of this Congress, the very works undertaken by the Congregation for the Propagation of the Faith, by Saint Peter the Apostle, and also by the missionary association of the clergy, which are so worthy of praise and commendation, will experience a significant increase.

Meanwhile, as a companion to these hoped-for blessings and as a witness to our special affection, we impart to you, Venerable Brother, the Apostolic Blessing, to your clergy, to the people entrusted to your care, and to all those who will attend the Congress, with the greatest affection in the Lord.

Given at Rome, near Saint Peter, on the twenty-first day of the month of November, in the year 1937, in the sixteenth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 98*]

Acts of the Apostolic See - 98. Official Commentary. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. CONCERNING THE DETERMINATION OF THE BOUNDARIES OF THE DIOCESES OF NELSON AND VANCOUVER.

By Apostolic Letters dated February 22, 1936, the Diocese of Nelson was established, and the territory assigned to it was taken from the Archdiocese of Vancouver, comprising the entire deaneries of Nelson and Cranbrook, as well as a portion of the deanery of Kelowna. However, a certain doubt arose concerning the boundaries between the aforementioned dioceses. Therefore, Our Holy Father, Pope Pius XI, by the present Consistorial Decree, has decided that the aforementioned boundaries shall be more precisely determined as follows:

To the south, from the line parallel to the 49th degree of north latitude, which separates the Canadian region from the United States of America, from the intersection of that same line with the western boundary of the civil province of Alberta, up to the 120th meridian; to the west, from the line which, along the same meridian, ascends to the 50th parallel, and following that parallel up to the 119th meridian, and then ascends to the 53rd degree of latitude; to the north, from the line which, along the same degree, reaches the western boundaries of the aforementioned province of Alberta; and finally, to the east, from the boundaries of that same province.

Furthermore, His Holiness has deigned to appoint the Reverend Father Humbert Mozzoni, Regent of the Apostolic Delegation in the Canadian Region, to carry out these matters, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, for the purpose of what is being done; and he is charged

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with sending, within six months, to this Sacred Consistorial Congregation, an authentic copy of the act of execution completed.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on December 18, 1937.

Fr. C. R. Card. Rossi, Secretary.

L. ffi S. V. Santoro, Assistant.

[*Latin ed. p. 99*]

The Sacred Congregation of the Second Council, Decree concerning a semi-public Consistory for the inquiry of votes for the canonization of: Blessed Andrea Bobola, Martyr; Blessed John Leonard and Blessed Salvator from Horta, Confessors. After having already held Consistories, both in secret and in public, on the seventeenth day of this month of March, in the Apostolic Palace at the Vatican, Our Most Holy Lord Pope Pius XI, by Divine Providence, decreed that a semi-public Consistory should be held on the thirty-first day of the same month of March, in which the opinion of the Bishops will be sought concerning the canonization of Blessed Andrea Bobola, Martyr, a professed Priest of the Society of Jesus; Blessed John Leonard, Confessor, Founder of the Congregation of Regular Clerics of the Mother of God; and Blessed Salvator from Horta, Confessor, a layperson professed in the Order of the Friars Minor. Therefore, Our Most Holy Lord commands that all Patriarchs, Archbishops, Bishops, Prelates, and Abbots of nullius dioceses, who are within one hundred leagues of the City, if they can, should hasten to Rome in time to attend the aforementioned Consistory, and to express their vote with a brief prayer, and to be present at the solemn canonization, should it be held in that same Consistory. Furthermore, other prelates are informed of what has been mentioned above, and are pleased if any of them should undertake the journey to Rome for that purpose. However, in order that the Ordinaries of the places may not be unduly burdened by frequent journeys, His Holiness benignly grants that those who, either on the occasion of the Consistory, have come to Rome, or who have been present at the aforementioned solemnities, may be excused from the obligation of visiting the Sacred Thresholds on the next occasion, with the proviso that they submit a report to this Sacred Congregation concerning the state of their diocese. Given at Rome, from the offices of the Sacred Congregation of the Second Council, on the 18th of March, 1938. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary III

PROVISIONS FOR CHURCHES

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Our Most Holy Lord Pope Pius XI, through divine Providence, has, by successive decrees of the Sacred Congregation Consistorial, provided for the following churches, each receiving a new pastor, namely:

* on February 26, 1988. — To the Cathedral Church of Barra (do Rio Grande), called Pirahy, he appointed the Reverend Joseph Andrew Coimbra, a priest of the archdiocese of Adamantina.

* on March 7. — To the titular episcopal Church of Sanavus, he appointed the Reverend William Griffin, whom he designated as an Auxiliary to His Excellency Peter J. Walsh, Archbishop of Newark.

* on March 12. — To the Cathedral episcopal Church of Agen, he appointed His Excellency John Rodié, formerly Bishop of Ajaccio.

* on March 12. — To the Cathedral episcopal Church of La Rochelle (-Saintes), he appointed the Reverend Aloysius Liagre, of the diocese of Isola.

* on March 18. — To the Cathedral Church of Alajuela, he appointed the Reverend Victor Sanabria, General Vicar of the archdiocese of Saint Joseph in Costa Rica.

* on March 19. — To the titular episcopal Church of Adrasena, he appointed His Excellency Melchisedech Del Canto, formerly Bishop of Saint Philip.

* on March 19. — To the Cathedral Church of Saint Philip, he appointed the Reverend Father Bernardino Berrios Gainza, O. F. M.

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISION FOR A CHURCH

Our Most Holy Lord Pope Pius XI, through divine Providence, by a decree of the Sacred Congregation for the Eastern Church, dated January 15, 1938, appointed His Excellency Sergium Der Abraamian, formerly titular Bishop of Cucusus, as the titular archbishop of the Armenian Church of Chalcedon.

[*Latin ed. p. 101*]

The Sacred Congregation of Councils 101. SACRED CONGREGATION OF THE COUNCIL OF DIOCESES... OF CHARITY, OF DOUBLE MISSES. November 18, 1987. STATEMENT OF THE MATTER. — In certain instances of the reduction of the obligations of Masses, which are to be applied on feast days according to the will of pious testators, it has been observed that the prayers are arranged in such a way that a portion, and sometimes a larger portion, of the revenues from the bequests is ceded due to the inconvenience to the parish priest who celebrates Mass in his church on feast days, while another portion is spent on celebrating Masses

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for the satisfaction of the testators, or is sent to the Curia for this purpose. Furthermore, it has been found to be a practice, in some places, that parish priests and other priests who apply a double Mass with apostolic permission, if they do so according to the intention of the offerors or for a pious cause, transmit to the Curia a donation for the diocesan seminary, retaining the excess for themselves. Hence, two matters are to be considered: 1) Whether it is advisable to grant an apostolic indult so that a parish priest celebrating Mass in his own church may receive some compensation, and that from the revenues of the bequests; 2) Whether the diocesan regulation is justifiable, by which priests who apply a double Mass are obliged to give only the diocesan charity donation to the Curia. OBSERVATIONS. — Regarding the first point. From ancient Church practice, it has always been forbidden for those celebrating more Masses on a day to receive more stipends, except on the feast of the Nativity of the Lord. Cf. Decree of Gratian, D. I., c. 53, de cons.; Constitution of Benedict XIV, of August 26, 1738, Quod expensis; and of May 30, 1753, Apostolicum ministerium; Encyclical Letter of Leo XIII, of April 18, 1897, Trans Oceanum; and of Benedict XV, of August 10, 1915, Incruentum. This is what the Code of Canon Law has established in canons 806 § 1 and 824 § 2. Therefore, without a special indult from the Apostolic See, it is forbidden for a parish priest celebrating Mass to receive any compensation, especially from the revenues of the bequests, unless the testator himself has established this possibility. Nor is it advisable to grant such an apostolic indult for this purpose. In the first place, because the parish priest, by virtue of his office, is bound to care for the spiritual welfare of the faithful, and therefore to ensure that the faithful fulfill their obligations on feast days.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - The official commentary states that those obligated to hear the Holy Mass must fulfill this obligation. If the celebration of a single Mass is not sufficient to fulfill this obligation for everyone, the priest himself is obligated to celebrate another, according to canon 806 § 2, without receiving any compensation for this. In this case, there is no external reason for greater labor or inconvenience, by virtue of which, as permitted to priests who celebrate two Masses, some compensation is allowed, according to the aforementioned canon 824 § 2 of the Code of Canon Law, when it concerns a parish priest celebrating Mass within his parish for the benefit of the faithful entrusted to him. Therefore, there is no just reason to grant an apostolic dispensation for this purpose, and even more so, because this compensation would have to be taken from the revenues of the legates. Indeed, the legates are established for a specific purpose, as established by the founder himself, and must be diligently observed, just as all the wills of the faithful who donate or bequeath their resources

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for pious causes, including the manner of administration and disbursement of goods, according to canon 1514. However, nothing prevents the Bishop, after considering the particular circumstances of the people and things, from assigning some compensation to these parish priests from other sources. Another question concerns the prescription that is contrary to common law. Alms for Masses, unless otherwise specified, cannot be divided or separated from the celebration and application of the Masses, but what constitutes a single entity according to canon 840 § 1, and the distinction itself is entirely foreign to the intention of the donors. If, in the aforementioned canon, the matter concerns Masses offered manually to others for celebration, nevertheless, the same rule applies: that alms for Masses, unless otherwise specified, must be given in their entirety to the celebrant, considering the burden imposed upon him. And so, this Sacred Congregation has declared this on several occasions, for example, in a document from Lugdunum, January 31, 1880; in a document from Sancti Deodati, February 27, 1905, number II; and in a document from Paderborn, November 16, 1917. In these aforementioned resolutions, the same Sacred Congregation added the clause: "unless it is morally certain that the excess of the common alms was offered with the intention of benefiting a particular person or due to greater labor or inconvenience." But from this itself it is argued that the Bishop cannot, by a general prescription, whether synodal or extrasynodal, indiscriminately prescribe to all priests who celebrate two Masses to receive the excess of the common alms or alms offered by the donors, whatever it may be, provided that the synodal alms are given to the Curia. It should also be noted that it is entirely outside the scope of the apostolic dispensation, by virtue of which a priest applies a Mass celebrated according to the intention of the donor, to retain a portion of the alms for himself. Otherwise, the matter would be different, if it concerned endowed Masses, which the Code itself warns against in canon 840 § 2.

[*Latin ed. p. 103*]

The Sacred Congregation of the Council, 103 — Having, therefore, in the plenary sessions held on November 13, 1937, considered the following questions: I. Whether it is expedient to grant an apostolic indult so that a parish priest, celebrating Mass in his own church, may receive some compensation from the offerings of the faithful; II. Whether the diocesan regulation by which priests, when celebrating Mass, are obliged to deliver only a diocesan alms to the Curia, is to be maintained; The Most Reverend Fathers of this Sacred Congregation responded: To I, Negatively, or it is not expedient; To II, Negatively. These resolutions were approved and confirmed by the Most Holy Pope Pius XI in an audience on November 18, 1937, as attested by the undersigned Secretary. I. Bruno, Secretary. RESOLUTIONS. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. CHURCH PROVISIONS.

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With the following decrees of the Sacred Council, for the propagation of the Christian name, the Most Holy Lord Pope Pius XI has deigned to provide for the following churches, namely: On March 7, 1938. — The Reverend James Mendonça was appointed Prefect of the Cathedral Church of Trichinopoly. On March 10. — The Reverend Father Ioannes Odendahl, C.M., was appointed Prefect of the Titular Church of Latopolity, and was established as Apostolic Vicar of Limon. II. NOMINATIONS. The Sacred Council for the Propagation of the Christian name, with the decrees given below, has, to its satisfaction, relinquished: On February 10, 1938. — The Reverend Father Prosperus Durand, O.F.M., Prefect Apostolic of Weihaiwei.

[*Latin ed. p. 104*]

March 11th. — The Most Reverend Michael Augustine O'Connor, O.P., Apostolic Prefect of Kienow. March 15th. — The Most Reverend Patrick Joseph Whitney, of the Society of Saint Patrick for foreign missions, Apostolic Prefect of Ogoja.

JANUARY. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, CHARLES HYACINTH OF SAINT MARY, PRIEST, PROFESSED OF THE ORDER OF THE CALCEATED HERMIT BROTHERS OF SAINT AUGUSTINE.

ON THE QUESTION: Whether it is established that the Venerable Servant of God possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated qualities, in the case and to the extent that is relevant.

The entire reason for Christian perfection lies in this: that a man, imitating Christ, may become conformed to Him through grace, so that he may also become worthy to finally enjoy the fellowship of His glory, as the Apostle says: "For whom he foreknew, he also predestinated to be made conformable to the image of his Son: and whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom., VIII, 29-30).

But in order that we may attain such a conformation, God Himself, with ineffable mercy, has provided us with the most efficacious help and the safest means, namely, in the blessed Virgin, "in whose womb, as the blessed Pope Pius X happily recalled, both the flesh of Christ was assumed and the spiritual body was united, namely, that of those who were to believe in Him..." Therefore, in a spiritual and mystical sense, we are said to be the sons of Mary, and she is the mother of us all... If, therefore, the most blessed Virgin is both the Mother of God and of men, who would doubt that she should be invoked with all diligence as the head of the body, the Church

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(Col., I, 18)?

[*Latin ed. p. 105*]

"May the Holy Congregation of Rites pour into us, its members, those gifts, and above all, may it make us know and recognize Him through them!" (1 John, IV, 9). (Encyclical *Ad diem*, February 2, 1904). Hence, indeed, originates the source of those heroic virtues which we are pleased to contemplate today in the Venerable Servant of God, Charles Hyacinth of Saint Mary. He so completely entrusted himself to that most holy Mother, in order to conform himself to Christ, with such success that he became a vivid image of her. Born in Genoa on September 5th, in the year of Our Lord 1658, he was baptized on the same day, and the name Mary was given to him. He was born to Jerome Sanguineti and Angela, who, although of modest means, were outstanding in their piety; under their devout guidance, the boy, who was naturally docile, responded admirably to their education. He followed the Blessed Virgin, whom he called his mother, with the most tender love. He would fly to her altar, scarcely able to walk, and would spend long hours there in prayer. It is said that he asked her for three graces: to preserve the innocence of his baptism, to learn letters and the good arts, with which he diligently occupied himself in his studies, although of a somewhat difficult nature, and to dedicate himself to a religious life. It is given to us to infer that the Lord heard the prayers of this little boy, from the fact that throughout the life of the Servant of God, he abhorred even venial sin, that he made remarkable progress in his studies, especially in theology, as his writings testify, and that he was able to dedicate himself to God in a religious family, despite great obstacles. Moreover, scarcely fifteen years old, he earnestly desired to be received among the Discalced Augustinians, who, not long before, had opened their house in Genoa, and were renowned for their sanctity. Having made his novitiate, and assuming the name of Brother Charles Hyacinth of Saint Mary, he progressed as much in his studies as he would later demonstrate in his sanctity. On August 18th, in the year of Our Lord 1675, he pronounced his solemn vows with ineffable joy. Six years later, he was promoted to the sacred order of the priesthood, and he diligently fulfilled the duties of the sacerdotal ministry until his death. He reconciled countless souls to God and led them to Christian perfection, through his fervent sermons, through the sacred administration of penance, and through other means. He also wrote many books, inspiring a most beautiful devotion to the Blessed Virgin Mary. Moved by divine inspiration, he erected a temple in her honor from its foundations, which soon became a celebrated sanctuary, commonly called "delia Madonnetta," in which thousands and thousands of people have experienced the benefits of that most holy Mother to this very day. He also gathered together several pious women into the Third Order of Discalced Augustinians, and that Institute, which he founded, still perseveres, and has adorned the Church

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with the most beautiful flowers.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary. Because of so many and such great things which he accomplished for the glory of God, the envy of the most excellent human race burned against him; and, with God's permission, the Servant of God was subjected to every kind of tribulation and calumny. And this is not surprising; for it is written: "And because thou wast acceptable to God, it was necessary that temptation should prove thee" (Tob. 12:13). For God, in His mercy, will even with temptation provide a way of escape (1 Cor. 10:13). In this matter, Augustine rightly observes: "What is not mercifully bestowed upon men by the Lord God, from whom even tribulation is a benefit?" (Ep. 210, 1). And indeed, Charles Hyacinth, steadfastly trusting in God and the Blessed Virgin, bravely overcame all adversities, and his virtues shone forth more brightly. He never failed in the least in the rules of his Order, never deviated from obedience, but burned with the most ardent charity, both towards God and towards his neighbor, embracing even those who had calumniated him with his love. A great lover of penance, he declared war upon his own body, as if it were a most bitter enemy, subduing it with fasts, vigils, and the most severe floggings. And it is also to be noted that this man of God, for fourteen years, heroically endured the most atrocious torments of a terrible scourge, suffering in silence until death, which he met in the kiss of the Lord on April 23, A.D. 1721. Solemn funeral rites were celebrated with a very large gathering of people, and his body was buried before the altar of the Blessed Virgin, before which he was accustomed to pray for a long time. The fame of sanctity, which he enjoyed in life, became even more vivid after his death. The following year, an ordinary investigation into the fame of his virtues and miracles was begun with the proper authority. In the year 1723, two processions were held in the Diocese of Tortona, in two parishes, and were added to the diocesan celebrations. Pope Benedict XIV, on July 27, A.D. 1757, signed the Introduction Commission with his own hand. Immediately, the Apostolic process was begun, which was completed in the year 1782. This cause remained silent for a long time due to the ravages of time. Observing the order of law, on April 29, A.D. 1919, a preparatory meeting concerning his virtues was held before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Alba, who was the Promoter of the Cause. The Preparatory Congregation was convened on June 30, A.D. 1936, and finally, on November 23 of this year, before His Holiness Pope Pius XI. In this same meeting, the Most Reverend Cardinal, as Promoter, raised a question to be discussed: Whether it can be established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case

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and with regard to the effects in question. Most Reverend Cardinals,

[*Latin ed. p. 107*]

The Sacred Congregation of Rites, its officials and consultants having expressed their opinions, the Most Blessed Father refrained from revealing his own thoughts, but instead encouraged those assembled to pray to God, the Father of lights. He chose this Sunday, the fourth of Advent, to bestow a new crown of glory upon the servant of God, Charles, who, among the dispensers of the mysteries of God, has been found faithful (1 Corinthians, 4:1, 2), and who was born for the increase of love and devotion towards the Virgin. Therefore, the Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Giovanni Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Relator of the Cause, as well as the Reverend Father Salvatore Natucci, Promoter of the Faith, and myself, the undersigned Secretary, were summoned to him, and after offering the most devout prayers at the divine Eucharistic Sacrifice, he declared: "It is established that the Venerable Servant of God, Charles Hyacinth of St. Mary, possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic manner, and that these virtues are relevant to the case and purpose in question. This decree is to be promulgated and recorded in the acts of the Sacred Congregation." Given in Rome, on the 19th of December, in the year of Our Lord 1937. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

II. ROMAN AND LUCAN CANONIZATION OF BLESSED JOHN LEONARD, CONFESSOR, FOUNDER OF THE CONGREGATION OF REGULAR CLERICS OF THE MOTHER OF GOD.

A QUESTION: Concerning which miracles there is evidence, in the case and for the purpose in question, after the Apostolic See granted the Blessed one the permission to be venerated.

When, on the sacred day of Pentecost in the year 1922, Your Holiness, during the solemnities of the Mass in the Basilica of Vatican, commemorated the three hundredth anniversary of the founding of the Sacred Congregation for the Propagation of the Faith, and with fervent eloquence encouraged the faithful to support missionary works, and in praising the illustrious group of men who prepared this great work, You honored the name of Blessed John Leonard with Your apostolic praise. Now, by the provident will of God, it has come to pass that...

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - The Christian people marvel at and proclaim this illustrious man, a magnificent promoter and encourager of missionary works, and it seems that this eminent Blessed, with new divine signs being added, is being elevated to the highest honors of the altar, a

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path that has been laid out today. We have called him illustrious, because he truly was of the seed of those men through whom, at that turbulent time when the Lutheran and Calvinist heresies fiercely attacked the Church of Christ, along with Cajetan, Anthony M. Zaccaria, Ignatius of Loyola, Charles Borromeo, Robert Bellarmine, Peter Canisius, Joseph Calasanctio, Jerome Emiliani, Philip Neri, and others, salvation was brought to Israel (1 Maccabees 5:62). John Leonardi, born in Etruria in the year 1543, initiated into the priesthood, never ceased to teach the Christian people with an apostolic zeal, and for this purpose he founded the Congregation of Clerics Regular of the Mother of God, which has brought abundant fruit to the Church of God to this day; in this work he suffered many hardships and struggles, which, however, trusting in God and with the patronage of the Blessed Virgin, he overcame with great fortitude and patience, gathering large numbers of souls. He passed away in this city on October 9th of the year 1609, living a most holy life. Pope Pius IX, of blessed memory, included him in the calendar of the Blessed on July 9th of the year 1861. The cause of his canonization was resumed on February 2nd of the year 1934; letters were sent to the Neapolitan and Nolan dioceses, so that, with Apostolic authority, the process might be enriched with two remarkable healings. Two further investigative processes were established, one in Nola and one in Rome; and on July 31st of the year 1935, a decree was issued regarding the legal validity of all these processes. The healing considered first, which occurred in September of the year 1931, concerns the priest Giovanni Nappi, a parish priest of Saint Tryphon in the town of Marzano, in the Diocese of Nola. For many years, he had been grievously afflicted by a varicose ulcer on his left leg, which no medical art could heal, and in addition to this, the priest's body was afflicted with varicose veins and edema, and he suffered from a heavy heart. However, what human remedies had failed to accomplish for so many years, was immediately healed through the intercession of the Blessed John. Indeed, after invoking Blessed John Leonardi and placing an image of him on the ulcer affecting his left leg in the evening, the following morning the ulcer was no longer present, and new skin had appeared in its place. This event occurred contrary to the powers of nature, and this is unanimously affirmed by the attending physicians and by three experts appointed by this Sacred Congregation. The second healing occurred in the boy Vittorio Lamberti, in Naples, in the year 1926. This boy, at the beginning of February, was afflicted by a very serious phlegmonous osteomyelitis.

[*Latin ed. p. 109*]

The Sacred Congregation of Rites, consisting of seven members, was convened. Surgical intervention proved of no benefit. As the illness worsened, the parents and relatives implored the intercession of Blessed John Leonard with fervent prayers, and, indeed, with a happy outcome. For,

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while on February 9th, the physicians who had been consulted declared that there was no hope of recovery, and the child was almost at the point of death, the following morning he was found cured by the physicians. Three expert physicians, by profession, attest to the miracle. Concerning both of these healings, a discussion was first held in the Preliminary Congregation before the Most Reverend Cardinal Raphael Charles Rossi on May 19th, 1936; afterwards, in the Preparatory Congregation before the Cardinals on May 25th, 1937. Finally, on the 8th of this month, this sacred assembly was convened before His Holiness Pope Pius XI, in which the same Cardinal, acting as Promoter or Relator, raised the question to be discussed: Whether, and concerning which miracles, there is proof, after the Beatification of the aforementioned Blessed John Leonard by the Apostolic See, in the case and to the effect of which we are speaking. The Most Reverend Cardinals, Officials, and Consultors, one by one, gave their votes, which the Most Blessed Father, as is his custom, received; however, he postponed expressing his opinion until the twentieth of February, the Sunday of Sexagesima. Wherefore, having summoned to Himself the Most Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation, and Raphael Charles Rossi, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and having the sacred Host reverently presented, he declared: That there is proof of two miracles worked by God through the intercession of the Blessed John Leonard, namely, the instantaneous and complete healing of the priest January Nappi from a varicose ulcer on his left leg, and of the boy Victor Lambert from a septic phlegmonous osteomyelitis of his left thigh. This decree, he ordered, should be made public and recorded in the acts of the Sacred Congregation. Given in Rome, on the 20th of February, in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 110*]

Acts 110 of the Acta Apostolicae Sedis, OFFICIAL COMMENTARY OF THE TRIBUNALS, SACRED PENITENTIARY APOTOLICAL TRIBUNAL (OFFICE OF INDULGENCES). I. DECREE ON PRAYERS AND PIOUS WORKS BESTOWED WITH INDULGENCES, PUBLISHED IN A NEW COLLECTION. Whereas, on the one hand, the work published by the Sacred Congregation for Indulgences and Sacred Relics in the year 1858 has, for many years, no longer been available for sale; and whereas, on the other hand, to a collection of the same kind, which was published in the year 1929, general grants of indulgences have, in recent times, and especially during the Jubilee Year of Redemption, been added, and many faithful, as well as priests and bishops, have requested the Apostolic See to have a new, and authentic, work printed, which would gather together these pontifical grants in a single volume, so that it might serve as a

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safe standard for the common piety of the faithful. Now, when the Most Holy Father was made aware of this matter, He ordered, in writing, the Cardinal Penitentiary Major to undertake this work, and He Himself gave certain guidelines and reasons for perfecting it. The intention of the Most Blessed Father was not only to gather together the prayers and pious works bestowed with indulgences, but rather to publish a more suitable list, which would include all the recent grants of the Supreme Pontiffs of this kind, and which would be appropriately arranged in accordance with the new regulations of this Office, which were introduced by the Supreme Authority in order to govern the doctrine and development of indulgences in this age. Therefore, the Sacred Penitentiary Apostolic Tribunal, in order to carry out the mandates of the Most Blessed Father, after long study and diligent labor, has gathered together the prayers and pious works, bestowed with indulgences by the Supreme Pontiffs up to the present day, and has published them in a single volume; namely, those which...

[*Latin ed. p. 111*]

The Sacred Apostolic Penitentiary, for the benefit of all the Christian faithful, including those spiritual groups to which these graces have been granted, has taken steps to perfect the regulations and procedures that the Supreme Authority itself had established. In an audience granted in writing to the Most Reverend Cardinal Penitentiary Major on December 11th of the current year, His Holiness, Pope Pius XI, by divine Providence, approved and confirmed this collection, printed by the Vatican presses, and, having abolished the general grants of indulgences contained therein, ordered that only this collection be considered authentic. All contrary provisions, even those worthy of special mention, are hereby nullified. Given in Rome, from the Sacred Apostolic Penitentiary, on December 31st, 1937. L. Card. LAURI, Major Penitentiary. L. © S. S. Luzio, Regent.

II. DECREE: CONDITIONS FOR THE VALID ERECTION OF NEW "WAY OF THE CROSS" STATIONS ARE ESTABLISHED.

For a long time, and often, it has been brought to the attention of this Sacred Tribunal that the multiplicity of conditions previously required for the valid erection of "Way of the Cross" stations has often provided an opportunity for the omission, usually unintentional, of one or another of them, and consequently, for the invalidity of such erection. Wishing to provide an effective remedy for this regrettable deficiency, the Most Reverend Cardinal Penitentiary deemed it necessary to bring the entire matter before the Supreme Pontiff. Therefore, His Holiness, in an audience graciously granted to him on January 31st of the current year, always mindful of the spiritual good of the faithful, and most earnestly desiring that the faithful not be deprived of the sacred indulgences attached to this salutary practice, and having himself established new regulations through the Decree "Pius Exercise of the Way of the Cross" dated October 20, 1931, has deigned to

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benignly decree that, for the valid erection of "Way of the Cross" stations, it suffices that a priest...

[*Latin ed. p. 112*]

The Acts of the Apostolic See – the Official Commentary, having been requested, must be endowed with due accuracy, according to the Decree "Following its Counsel" given on March 12, 1933; however, it is fitting, especially concerning ecclesiastical discipline, that in each instance, unless it concerns exempt places, the permission of the Ordinary of the place where the faculty is exercised be obtained, at least reasonably presumed, when the Ordinary cannot be easily reached. Furthermore, the same Holiness has decreed that all "Ways of the Cross" constructions, which for whatever reason have hitherto been improperly carried out, remain valid by the force of this Decree. 2. Contrary opinions, even if worthy of mention, do not hinder this in any way. Given in Rome, from the offices of the Holy Penitentiary, on March 12, 1938. L. Card. LAURI, Major Penitentiary. L. © S. s. Luzio, Regent. 3. Acts of the Apostolic See, vol. XXV, page 170.

[*Latin ed. p. 113*]

Diarium of the Roman Curia.

Thursday, March 10, 1938, the Holy Father received in a solemn audience His Excellency, Doctor Carlos Aldunate, Extraordinary and Plenipotentiary Ambassador of Chile, for the presentation of his credentials.

Tuesday, March 15, 1938, the Holy Father received in a solemn audience His Excellency, Doctor Bernard de l'Escaille, Extraordinary and Plenipotentiary Ambassador of Belgium, for the presentation of his credentials.

Friday, March 18, 1938, the Holy Father received in a solemn audience His Excellency, Doctor Juan Modesto Larrea Juón, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Ecuador, for the presentation of his credentials.

Thursday, March 24, 1938, the Holy Father received in a solemn audience His Excellency, Doctor Luis Dobles Segrega, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Costarica, for the presentation of his credentials.

SACRED CONGREGATION "DE PROPAGANDA FIDE"

By name, the Sacred Congregation "de Propaganda Fide," with subsequent Decrees, has appointed Presidents of the national councils of the Pontifical Mission for the Propagation of the Faith:

January 27, 1938. The Reverend Father Alessandro Novistis, for Latvia.

February 3. The Reverend Father Vittore Arrieta, for Costarica.

February 16. The Reverend Father Alessandro Galfy, for the Catholics of the Latin rite in Rumehen.

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February 21. The Reverend Father Giacomo M. üskher, for F Argentina.

[*Latin ed. p. 114*]

Acts of the Apostolic See - Commentary

SACRED CONGREGATION of Rites

Tuesday, March 8, 1938, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general session, was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological Consultors gave their vote on the *Acta* for the canonization of the Blessed John Leonardi, founder of the Congregation of Regular Clerics of the Mother of God.

Tuesday, March 15, 1938, before the Eminent and Reverend Lord Cardinal Alessandro Verde, Promoter or Relator of the cause for beatification and canonization of the Venerable Servant of God Francesca Saveria Cabrini, foundress of the Institute of the Missionaries of the Sacred Heart of Jesus, the Sacred Congregation of Rites, in its preparatory session, was convened, in which the Reverend Prelates and the theological Consultors discussed two miracles, which are asserted to have been wrought by God through the intercession of the aforementioned Venerable Servant of God.

Tuesday, March 22, 1938, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its ordinary particular session, was convened, in which the validity of the processes of the following Servants of God was discussed:

1) Blessed Mary of St. Euphrasia Pelletier, foundress of the Sisters of the Good Shepherd.

2) Venerable Servant of God Mary Crucified of Rosa, foundress of the Congregation of the Handmaids of Charity.

3) Venerable Servant of God Anne Mary Javouhey, foundress of the Sisters of St. Joseph of Cluny.

4) Servant of God Charles Joseph Eugene de Mazenod, Bishop of Marseilles, founder of the Congregation of the Oblates of the Immaculate Mary.

5) Servant of God Ezekiel Moreno Diaz, Bishop of Pasto, of the Order of the Augustinian Recollect Hermits.

6) Servant of God Mary Teresa Dubouché, foundress of the Congregation of the Sisters of the Adoration of Reparation.

7) Servant of God Mary Teresa of Soubiran, foundress of the Society of Mary Help of Christians.

[*Latin ed. p. 115*]

From the Roman SECRETARY'S DIARY of the Curia, 115. BY ORDER OF THE HOLY SEE: With letters from the Secretary of State, the Most Holy Father Pius XI, reigning happily, has deigned to appoint: March 1, 1938.

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The Most Reverend and Venerable Monsignor Vigilio Daipiaz, Promoter of Justice at the Supreme Sacred Congregation of the Holy Office. March 8. The Most Eminent and Reverend Cardinal Frederick Tedeschini, Member of the Sacred Congregation for the Discipline of the Sacraments. March 22. The Most Reverend and Venerable Monsignor Vigilio Daipiaz, Consultor of the Supreme Sacred Congregation of the Holy Office. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, has deigned to appoint: February 16, 1938. The Most Eminent and Reverend Cardinal Giuseppe Pizzardo, Pro-Protector of the Institute of the Sisters of the Good Shepherd of Our Lady Help of Christians of Montpellier. The Most Eminent and Reverend Cardinal Vincenzo La Puma, Pro-Protector of the Sisters Servants of Mary Reparate (Atri). His Excellency, the Most Reverend Monsignor Efrem Forni, Archbishop titular of Darai, Apostolic Nuncio in the Republic of the Equator. March 25. The Most Eminent and Reverend Cardinal Frederick Tedeschini, Datary of His Holiness. His Excellency, the Most Reverend Monsignor Francesco Beretti, Bishop titular of Caesarea of Philippi, Commander of the Holy Spirit. March 1. The Most Eminent and Reverend Cardinal Francesco Marmaggi, Protector of the Congregation of the Brothers Hospitallers, Sons of the Immaculate Conception. March 3. The Most Eminent and Reverend Cardinal Giuseppe Pizzardo, Protector of the Union of Saint Catherine of the Missionaries of the School (Gubbio). March 2. The Most Eminent and Reverend Cardinal Vincenzo La Puma, Protector of the Institute of the Daughters of Mercy and of the Cross (Palermo).

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Commentarium Officiale Assistenti ad Solium Pontificium: 2 Februarii, 1938. S. E. R. R. M. D. Beniamino Roland-Gosselin, Episcopus Versalliarum.

14 » » S. E. R. R. M. D. Amedeo Casabona, Episcopus Chiavariensis.

NECROLOGIUM

22 Februarii, 1938. M. R. R. D. Fortunatus de Santa, Episcopus Sessa Aurimcae.

4 Martii » M. R. R. D. Alfredo Flocard, Episcopus Limogensis.

5 » » M. R. R. D. Henricus O'Leary.

12 » » M. R. R. D. Guglielmus Codd, Episcopus Ferns.

13 » » Emo. S. Card. Caklo Dalmazio Minorretti, del Titulo.

22 » » M. R. R. D. Ioannes Barry, Episcopus Goulburnensis.

24 » » M. R. R. D. Gilberto Fuenzalida Guzman, Episcopus Santis; Archiepiscopus Edmontonensis.

25 » » Archiepiscopus Genovensis, S. Eusebii.

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Concezione. M. R. R. D. Thomas O'Reilly, Episcopus Scrantonensis.

[*Latin ed. p. 117*]

Year XXX, April 10, 1938 (Series II, Vol. V), No. 5. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. Acts of the Popes. SACRED CONGREGATION. SEMI-PUBLIC CONSISTORY REGARDING THE CANONIZATION OF THE BLESSED ANDREA BOBOLA, MARTYR, AND THE BLESSED JOHN LEONARD AND SALVATOR FROM HORTA, CONFESSORS. On Thursday, March 31st of the year 1938, a semi-public Consistory was held in the customary hall of the Apostolic Palace at the Vatican, in which the Most Holy Pope Pius XI received the votes of the Most Reverend Cardinals, as well as of Patriarchs, Archbishops, and Bishops, and also of Prelates or Abbots of no rank, to whom it pertains, concerning the future canonization of the Blessed Andrea Bobola, a martyr, a priest of the Society of Jesus; the Blessed John Leonard, a confessor, a priest, founder of the Congregation of Clerics Regular of the Mother of God; and the Blessed Salvator from Horta, a confessor, a layperson professed in the Order of the Friars Minor. Before receiving the votes, the Most Blessed Father stated: "REVERENDBROTHERS. We believe that you are fully aware of the matter which we are consulting with you today in this hall. For after the entire matter has been examined and approved by the Supreme Sacred Council, according to the established custom, through a just *trutina*, two recent Consistories have been held, one secret, the other public, regarding this matter."

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis – The official records concerning these matters are to be presented. Furthermore, We command that you submit to Us the legitimate opinions, in which the lives of the Blessed, the Confessor Andrea Bobola, priest of the Society of Jesus, and John Leonard, a lay brother of the Congregation of Regular Clerics founded by the Mother of God and Savior from Horta, are excellently described, and the deeds and miracles, wrought by God through their intercession, are diligently, though briefly, recounted. Now, as you know, the matter concerns the proclaiming and consecrating of their sanctity according to the solemn rite of the Apostolic See, so that all Christians may be obligated to venerate them as examples of perfect virtue, proposed to them for imitation. Indeed, although, as We are certain, in this judgment, which is so closely linked to the infallible teaching of the Supreme Pontiff, We shall not lack the divine assistance, We also desire your prudence to assist Us: therefore, please reveal to Us, with the utmost deliberation, what each of you thinks. After receiving these opinions, the Most Holy Lord added these words: "We are pleased to see that your opinions agree with Ours. Therefore, We have decided to perform the triple consecration together, on the solemn day of Easter, in the

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Basilica of Saint Peter. In the meantime, do not cease to pray to God that this work for the glory of the Church, especially for those peoples who are newly touched by this honor, may be blessed, fruitful, and fortunate. Then, with the permission of the Supreme Pontiff, the Prefect of the Apostolic Ceremonies, with the assistance of the Apostolic Protonotaries, in the usual manner, requested those present to draw up a public instrument of the proceedings. To this, the Most Reverend and Illustrious Monsignor Alfridus Vitali, speaking on behalf of the others, replied: "It shall be done," and turning to the Cubicularii, who were standing around the Solium, he called them as witnesses, adding: "To you, witnesses."

[*Latin ed. p. 119*]

Acta Pii PP. 119. XI EPISTULA AD EM. D. PETRUM, DIACONUM SANCTI ANGELI IN FORO PISCARIO, S. R. E. CARDINALEM BOETTO, ANNUM AB EMISSA IN SOCIETATE IESU "RELIGIOSA PROFESSIONE QUINQUAGESIMUM EXPLETURUM."

PIUS PP. XI.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Cum animi quidem paterna gaudium, nuper accepimus, te, proximo ineunte mense, quinquagesimum annum fauste expleturum, ex quo religiosa vota, optimo sane auspicio, es Olareae, in oppido Pedemontano, professus. Pridie enim ipsius professionis sacrae diei, Augusta Taurinorum civitas, sanctissimo Ioannis Bosco obitu penitus commota, publicas concordesque obsequii devotionisque significationes insigni illi viro vita defuncto ante oculos tuos proferebat.

Quanta autem animi suavitate nunc quinquagenaria sacri eventus commemoratio te tuosque sodales et amicos perfundere debet! Hoc profecto diuturno aevo in pientissima Domini militia transacto, tum adulescentium animos docendo regendove, tum graviora munera, sive a Societatis istius moderatoribus sive ab Apostolica hac Sede tibi commissa, naviter diligenterque obeundo, egregia erga Ecclesiam promerita tibi comparasti. Quare Nos in primis tot susceptos labores laudesque partas permagni facientes, libentissime te ad supremum Ecclesiae Senatum cooptavimus, ac Romanae purpurae splendore condecora vim us.

Nunc vero, proximam faustitatis tuae nacti opportunitatem, paternam erga te Nostram existimationem ac benevolentiam plane confirmamus, tibique de actuosis annis religioso officio assidue dicatis vehementer gratulamur, felicissima quaeque ac saluberrima a Deo in posterum ominantes.

Quo autem sollemnis istius eventus celebratio maiores salutis fructus afferat, tibi, Dilecte Fili Noster, ultro facultatem tribuimus, ut, statuta die, post Sacrum peractum adstantibus fidelibus nomine Nostro Nostraque auc-

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toritate benedicas, plenam commissorum veniam iisdem proponens, usitatis Ecclesiae condicionibus lucrandam.

Horum interea caelestium donorum in auspicium, inque praecipuae Nostrae dilectionis signum, Apostolicam Benedictionem tibi, Dilecte Fili Noster, itemque tuis propinquis, sodalibus et amicis peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die xvin mensis Ianuarii, in Cathedra Sancti Petri Apostoli Romae, anno catus Nostri sexto decimo.

PIUS PP. XI MDCCCCXXXVIII, Pontifex.

[*Latin ed. p. 120*]

ACTS OF THE APOSTOLIC SEE – OFFICIAL COMMENTARY 88.

SACRED CONGREGATION

CONSISTORIAL CONGREGATION OF TRENT

DECREE CONCERNING THE CHANGE OF THE ARCHDIOCESE OF FISMES

Since suppliant prayers have been offered to the Apostolic See, so that for the good of souls, the Vicariate of Vent, which exists within the territory of the Austrian Republic, might be separated from the Archdiocese of Trent and added to the Apostolic Administration of Oenipont, the Most Holy Lord Pope Pius, of Divine Providence, Eleventh, having considered the opinion of the Ordinaries of Trent and Oenipont, after mature deliberation, by the present Consistorial Decree, declares that the Vicariate of Vent shall be separated from the Archdiocese of Trent, according to the present civil boundaries between the Kingdom of Italy and the Austrian Republic, and shall be permanently assigned to the Apostolic Administration of Oenipont.

Furthermore, in order to carry out these matters, the same Holiness has deigned to appoint the Most Reverend Monsignor Caelestinus Endrici, Archbishop of Trent, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to carry out the aforementioned purpose, and to remit the burden as soon as possible to this Sacred Consistorial Congregation, a true copy of the completed execution.

Notwithstanding anything to the contrary.

Given at Rome, from the Halls of the Sacred Consistorial Congregation, on the 29th day of January, 1938.

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Fr. C. R. Card. Rossi, Secretary.
L. © S. V. Santoro, Assistant.

[*Latin ed. p. 121*]

SACRED CONGREGATION OF RITES

1. ROMAN OR LUCCAN

CONCERNING THE CANONIZATION OF BLESSED JOHN LEONARDI, CONFESSOR, FOUNDER OF THE CONGREGATION OF REGULAR CLERICS OF THE MOTHER OF GOD.

ON THE QUESTION: Whether, with the approval of two miracles already granted, and after the granting of the title of "Blessed" by the Apostolic See, the solemn canonization of the same Blessed can proceed.

In the town of "Diecimo," not far from the city of Lucca, in the year of Our Lord 1543, Blessed John Leonardi was born. His parents, James and Joanna Lippi, were distinguished for their honesty and piety, who, having raised this son, the last of their seven children, with the utmost care; and he, endowed with an excellent character and inclined towards piety, responded admirably to his education. Having been somewhat instructed in the liberal arts, Luke was sent by his and father to learn the art of pharmacy, but by the counsel of divine providence, this was done so that a wider field might be opened to the pious young man for the performance of those works to which he was destined by heaven. For Lucca, a most noble city of Etruria, which boasts of having had Bishop Anselm, who, under the name of Alexander II, governed the entire Church, retaining the Lucan see, and which gave birth to another Roman Pontiff, Luke III, has not only been the home of many illustrious men who have honored their homeland through their literary, scientific, and civic achievements, or through their contributions to peace or war, but also of many others who, through the sanctity of their lives, have magnificently illuminated the Church of God until our own time. Among these are the Saints Bishops Prigdian and another Anselm, nephew of Alexander II, who, along with the works of this Pope and of St. Gregory VII, was a counselor to the great Countess Matilda, and a most learned virgin, St. Zita, and others; and after Blessed John, from his own religious family, some have excelled in learning and sanctity, such as the Venerable John Baptist Oioni and Caesar Franciotti, and in our own days, the most excellent Gemma Galgani, and finally, the Servant of God Helena Guerra, flourished in Lucca. In this city, which from ancient times has been known for its religious and Christian customs...

[*Latin ed. p. 122*]

The Acts of the Apostolic See – an official record – attest that for eight

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years, as we have mentioned, he practiced this art, but at the same time, he made remarkable progress on the path to perfection, and, celebrating gatherings of pious young men, dedicating himself to the salvation of his neighbors, he gathered abundant groups of souls, preparing himself for greater labors, guided by divine inspiration. Called to the priesthood by God, he returned, at the urging of his conscience, to the study of Latin grammar, joining a group of boys. But, with the help of divine grace, he so successfully pursued studies in philosophy and theology that he was soon promoted to the sacred orders and to the priesthood, by obedience, in the year 1572. Having become a priest, he diligently dedicated himself to fulfilling all the duties of this important office, zealously inviting a countless multitude, especially of young people, to learn the sacred teachings, so that he might implant the seeds of faith and piety in their tender hearts! The admirable example of all his virtues captivated the minds of some young men, who joined him in his apostolic work. Consequently, on the first of September, in the year of our Lord 1574, he began the Congregation of Secular Clerics of the Blessed Virgin, a title that, after the death of Blessed John, was changed by Pope Paul V, may he rest in peace, to: The Congregation of Regular Clerics of the Mother of God. He bravely endured all kinds of vexations, injuries, and calumnies, from which he was constantly delivered by the help of God. He was summoned to Rome on several occasions, where he fulfilled the most important duties, both in the city and outside of it, everywhere leaving behind shining examples of prudence and consummate holiness. Establishing a stable residence here, he frequented the company of holy men who were then attending to the reform of the Church in Rome, especially Saint Philip Neri, to whose spiritual guidance he devoted himself. He was also helpful to Saint Joseph Calasanctius in the founding of his Congregation. Together with Prelate Lewis Vives, a member of the Congregation of Priests who were solely dedicated to the propagation of the faith among the infidels, he was a supporter of the noble institution, the College of Urban of the Propagation of the Faith. Exhausted by so many labors, and weakened by painful sufferings, he fell ill, and peacefully departed this life in this city on the ninth of October, in the year of our Lord 1609. Magnificent accounts of his virtues were written by Saint Philip Neri, Saint Joseph Calasanctius, Cardinal Baronius, who did not hesitate to assert that he had equaled Saint Philip in holiness, and many others, both during his lifetime and after his death. Therefore, an ordinary and then an apostolic process was carried out, and a decree concerning his heroic virtues was issued by the Supreme Pontiff himself.

[*Latin ed. p. 123*]

The Sacred Congregation of Rites, in its session of December 27, 1757, by the rare example of its own hand, under Pope Benedict XIV, issued a decree. After miracles were approved, on July 9, 1861, Pope Pius IX, of

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blessed memory, decreed, by Apostolic letters, the granting of honors to the blessed, and the solemnity of the Beatification was celebrated on November 10 of that same year. With new signs being added, on February 3, 1934, the cause of canonization was resumed. And for the miracles, which God, by His divine providence, had wrought, a decree was issued on the twentieth day of the past month. But in order that the duty entrusted to this Sacred Congregation by law might be fulfilled, nothing remained except to discuss the matter of *TUTO*, as they call it. This was done on the eighth day of this month, in the General Assembly, before His Most Holy Father, Pope Pius XI: in which the Most Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause, proposed a question for discussion: Whether, with the approval of two miracles, and after the Apostolic See had granted veneration to the Blessed, *TUTO* could proceed to the solemn canonization of the same. However, with the unanimous vote of the Most Reverend Fathers, Cardinals, along with the suffrages of Prelates and Consultors, the Most Blessed Father, seeking greater light from God, postponed his decision to this day, the second Sunday of Lent, March 13. Therefore, having summoned to Himself the Most Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation, and Raphael Charles Rossi, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Myself, the undersigned Secretary, and after the divine sacrifice had been piously celebrated, He decreed: that *TUTO* could proceed to the canonization of Blessed John Leonard. And this decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on the thirteenth day of March in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 124*]

Acts of the Apostolic See - Official Commentary of the Sacred Roman Rota Tribunals. I. Cases which were heard in the Sacred Roman Rota in the year 1937, of which the definitive judgment is published only in the dispositive part.

I. ZAGREBIEN. - Regarding Separation.

Rota Panel: I. Teodori, Presiding; C. Pecorari; H. Caiazzo.

Promoter of Justice: V. Bartoecetti.

Advocates appointed for gratuitous assistance: S. Rzewnicki, for the plaintiff; I. Benedetti, for the defendant.

Question: "Whether, in this case, there is a just cause for separation of the spouses from the marriage bed, table, and cohabitation."

Judgment of January 8th: "Negative."

II. PARISIEN. - Regarding the Nullity of Marriage, based on the grounds of lack of consent and due to the exclusion of unity and indissolubility.

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Rota Panel: G. Heard, Presiding; S. Janasik; A. Canestri.

Defender of the Bond appointed: I. Kauer.

Advocate: F. Fournier.

Question: "Whether, in this case, the marriage is null."

Judgment of January 9th: "Negative."

III. LAURETANA. - Regarding the Nullity of Marriage, based on the grounds of coercion and fear.

Rota Panel: A. Wynen, Presiding; G. Heard; S. Janasik.

Defender of the Bond appointed: I. Benedetti.

Advocate appointed for gratuitous assistance: D. Lazzarato.

Question: "Whether, in this case, the marriage is null."

Judgment of January 16th: "Negative."

IV. WESTMONASTERIEN. - Regarding the Nullity of Marriage, based on the grounds of coercion and fear.

Rota Panel: A. Jullien, Presiding; H. Quattrocolo; I. Teodori.

[*Latin ed. p. 125*]

The Sacred Roman Tribunal of Matrimonial Causes: The Defender of the Bond, I. Benedetti. The Advocate appointed by gratuitous patronage: F. Fournier. The Question: "Whether the decision of the Tribunal of March 23, 1932, should be confirmed, or overturned, in this case." The Decision of January 16: "The appealed decision should be confirmed, or it is not established that the marriage is null, in this case." V. N. N. - Regarding the NULLITY OF MARRIAGE based on the grounds of the husband's impotence and a DISPENSATION granted by the Sacred Roman Rota. The Tribunal of Matrimonial Causes: H. Quattrocolo, Presiding, A. Wynen, G. Heard. The Defender of the Bond appointed: R. Bidagor. The Advocate appointed by gratuitous patronage: D. Lazzarato. The Questions: I. "Whether the nullity of the marriage is established, in this case." II. "Whether it is necessary to consult with the Most Holy Father regarding a dispensation from a ratified and unconsummated marriage, in this case." The Decision of January 20: Regarding I. "Negatively." Regarding II. "Affirmatively, that is, it is necessary to consult with the Most Holy Father regarding a dispensation from a ratified and unconsummated marriage, in this case." V I. KIELCEN. - Regarding the NULLITY OF MARRIAGE based on the grounds of force and fear. The Tribunal of Matrimonial Causes: I. Grazioli, Dean, Presiding, A. Canestri, F. Roberti. The Defender of the Bond appointed: I. Benedetti. The Advocate appointed by gratuitous patronage: D. Lazzarato. The Question: "Whether the nullity of the marriage is established, in this case." The Decision of January 21: "Affirmatively." VII. ROMA. - Regarding the NULLITY OF MARRIAGE due to force and fear. The Tribunal of Matrimonial Causes: I. Teodori, Presiding, C. Pecorari, H. Caiazzo. The Defender of the Bond

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appointed: A. Coussa. The Advocate: R. Fiamingo. The Question: "Whether the nullity of the marriage is established, in this case." The Decision of January 29: "Negatively." VIII. CARTI-IAGINEN. - Regarding the NULLITY OF MARRIAGE based on the grounds of lack of consent and clandestine marriage. The Tribunal of Matrimonial Causes: A. Wynen, Presiding, G. Heard, S. Janasjk. The Defender of the Bond appointed: R. Bidagor. The Advocate: F. Bersani. The Question: "Whether the nullity of the marriage is established, in this case." The Decision of February 1: "Affirmatively."

[*Latin ed. p. 126*]

I. Acts of the Apostolic See - Official Commentary IX. JANUARY. - NULLITY OF MARRIAGE based on coercion and fear, and on simulation. Royal Court: I. Teodori, Presiding Judge, C. Pecorari, H. Caiazzo. Promoter of Justice: V. Bartoecetti. Defender of the Bond appointed: I. Pendola. Advocate: F. Bersani. Question: "Does the nullity of the marriage exist in this case?" Sentence of February 9th: "Negative." X. N. N. - NULLITY OF MARRIAGE based on the wife's impotence. Royal Court: H. Quattrocolo, Presiding Judge, A. Wynen, G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by mandate for free legal aid: D. Lazzarato. Question: "Does the nullity of the marriage exist in this case?" Sentence of February 9th: "Affirmative." XI. VERSALIEN. - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: A. Jullien, Presiding Judge, H. Quattrocolo, F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Benignati. Question: "Should the sentence of the Royal Court of June 7, 1934, be confirmed or overturned in this case?" Sentence of February 13th: "It is to be confirmed, or the nullity of the marriage does not exist in this case." XII. VILNEN. - NULLITY OF MARRIAGE based on lack of consent. Royal Court: A. Wynen, Presiding Judge, G. Heard, S. Janasik. Defender of the Bond appointed: E. Suárez. Advocate: S. Rzewnicki. Question: "Does the nullity of the marriage exist in this case?" Sentence of February 18th: "Affirmative." Based on coercion and fear. Royal Court: I. Teodori, Presiding Judge, C. Pecorari, H. Caiazzo. Defender of the Bond appointed: F. Fournier. Advocate appointed by mandate for free legal aid: T. Ragusa. Question: "Does the nullity of the marriage exist in this case?" Sentence of February 23rd: "Negative." XIII. ROMANA. - NULLITY OF MARRIAGE. XIV. ANCONITANA. - CLAIMS AND DAMAGES. Royal Court: I. Grazioli, Dean, Presiding Judge, A. Jullien, H. Caiazzo.

[*Latin ed. p. 127*]

Sacred Roman Rota of Advocates: F. and O. Pacelli, P. Gnidi, for the plaintiff; A. D'Alessandri, for the defendant party. Questions: I. "Whether and to what extent the Order of the Servants of Mary is indebted to the company commonly known as 'Ditta Guidi,' in this case." II. "Whether and to what extent the aforementioned Order, after sums already paid, is

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still indebted to the company commonly known as 'Ditta Guidi' in this case." III. "Whether, regarding the sum of money which the Order of the Servants owes to the plaintiff company, interest is also due, and of what nature; and to what extent, and from what time, it is to be calculated, in this case." IV. "Whether and to what extent either party in this case has the right to compensation for damages, either for non-compliance with contractual conditions, or for the poorly executed construction work." Judgment of February 24th: Regarding I and II: "Affirmatively, that is, the Order of the Servants of Mary owes the plaintiff company a sum of money determined by an expert in his official capacity: and therefore, in addition to other sums for damages or interest, it owes to that same company what remains to be paid, after deducting the sums already paid for the same construction." Regarding III and IV: "Affirmatively, within the limits as established in the judgment." XV. N. N. - NULLITY OF MARRIAGE based on the defect of consent, and of the DISPENSATION regarding a valid marriage. Roman Tribunal: H. Quattrocolo, Presiding; A. Wynen, S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocates: D. Lazzarato, H. Benignati. Questions: I. "Whether the nullity of the marriage can be established, in this case"; and, to the extent that it is negative: II. "Whether it is necessary to consult with the Most Holy [Father] regarding a dispensation from a valid and unconsummated marriage, in this case." Judgment of February 25th: Regarding I and II: "Negatively." XVI. HELIOPOLIS MARONITE. - NULLITY OF MARRIAGE due to an impediment of blood. Roman Tribunal: A. Jullien, Presiding; H. Quattrocolo, F. Roberti. Defender of the Bond appointed: A. Oussa. Advocate by mandate of gratuitous patronage: C. Bernardini. Question: "Whether the judgment of the Roman Tribunal of July 14, 1934, should be confirmed, or overturned, in this case." Judgment of February 26th: "The judgment of the Roman Tribunal is to be overturned, that is, the nullity of the marriage is not established."

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Commentarium Officiale XVII. MATRITEN. - NULLITY OF MARRIAGE based on the defect of consent. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: O. Astorri. Question: "Whether the nullity of the marriage is established in this case." On February 27th: "Negative." XVIII. PRATEN. - NULLITY OF MARRIAGE based on the defect of consent due to the husband's insanity. Turnus Rotalis: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Defenders of the Bond appointed: F. Lucidi and I. Kauer. Advocates: F. Bersani, for the plaintiff; C. A. Iemolo and A. Capalti, for the defendant. Question: "Whether the nullity of the marriage is established in this case." Judgment on March 13th: "Affirmative." XIX. MESSINES. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the

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Bond appointed: I. Pendola. Advocate by mandate of gratuitous legal aid: I. Messina. Question: "Whether the nullity of the marriage is established in this case." Judgment on March 16th: "Negative." XX. PISCIEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. Benedetti. Advocate by mandate of gratuitous legal aid: F. Fournier. Question: "Whether the nullity of the marriage is established in this case." Judgment on March 20th: "Negative." XXI. MEDIOLANEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Substitute for the Defender of the Bond: I. Stella. Advocate: I. B. Ferrata. Question: "Whether the nullity of the marriage is established in this case." Judgment on March 21st: "Negative." XXII. STRIGONIEN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Turnus Rotalis: S. Janasik, presiding; A. Canestri; I. Teodori.

[*Latin ed. p. 129*]

Sacra Romana Rota, Session 129, Defender of the Bonds: I, Estella. Advocate: D. Lazzarato. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of March 24th: "Negative." N. JS. - NULLITY OF MARRIAGE due to the impotence of the man. Rotalian Court: I. Grazioli, Dean, presiding; C. Pecorari; H. Caiazzo. Defender of the Bonds appointed: V. Bartoecetti. Advocates: A. Carabini; I. B. Ferrata. Questions: I. "Whether the sentence of the Rota of November 16, 1935, should be confirmed or annulled, in this case." II. "And, to the extent that the first part is affirmative and the second part is negative, or whether the nullity of the marriage can be established, whether counsel should be given to the Most Reverend [prelate] regarding a dispensation from a valid but unconsummated marriage, in this case." XXIII. Sentence of April 5th: Regarding I. "Negative regarding the first part, affirmative regarding the second part, that is to say, the Rotalian sentence should be annulled, and therefore, the nullity of the marriage can be established, in this case." Regarding II. "As provided in the first [question]." XXIV. RAVENNA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Court: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Defender of the Bonds appointed: I. Benedetti. Advocate, by mandate of gratuitous legal aid: S. Rzewnicki. Question: "Whether the Rotalian sentence of April 28, 1934, should be confirmed or annulled, in this case." Sentence of April 7th: "The Rotalian sentence should be confirmed, that is to say, the nullity of the marriage cannot be established, in this case." XXV. ALBANIA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Court: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bonds appointed: I. Pendola. Advocate: S. Rzewnicki. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of April 7th: "Negative." XXVI. TURIN. - NULLITY OF MARRIAGE due to an intention

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contrary to the good of the offspring. Rotalian Court: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bonds appointed: I. Pendola. Advocate, by mandate of gratuitous legal aid: F. Fournier.

[*Latin ed. p. 130*]

Acts 130 of the Apostolic See - Official Commentary.

Doubt: "Whether there exists a nullity in the marriage, in this case."

Decision of April 10th: "Affirmative."

XXVII. ANTIOCH. MARONITE. - JURISDICTIONAL PATRONAGE.

Rota Panel: A. Jullien, presiding; H. Quattrocolo; F. Roberti.

Promoter of Justice: V. Bartoccetti.

Advocates: C. Bernardini, P. A. D'Avack, for the plaintiffs and their associates, by mandate of gratuitous patronage; H. Benedetti, for the religious congregations and their associates.

Doubts:

I. "Whether the right of patronage in the pious endowment of the Church of Saint Maroun in Sarba pertains exclusively to the party appealing, in this case."

II. "Whether the same right of patronage pertains to all those who are called El-Adm, or only to those who can prove consanguinity with the Reverend Father Archbishop, the founder."

III. "Whether the jurisdiction in the aforementioned pious endowment pertains to the Patriarch of Brno, or to the Most Reverend Ordinary of the place, in this case."

Decision of April 23rd:

Regarding I: "Provision is made in II."

Regarding II: "Negatively, concerning the first part; affirmatively, concerning the second part; that is, whether the same right of patronage pertains exclusively to the consanguineous relatives of the Archbishop founder, and in the case of Rachid El-Adm and associates, the appellants, as well as to George El-Adm and associates, who intervened, all of whom have proven their consanguinity with the founder; but not to Antoun El-Adm and associates, in this case."

Regarding III: "The jurisdiction pertains to the Patriarch of Brno, saving the right of the Ordinary of the place to appoint a rector for the church, in this case."

XXVIII. NAPLES. - NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Panel: A. Wynen, presiding; G. Heard; H. Caiazzo.

Defender of the Bond: I. Kauer.

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Advocate by mandate of gratuitous patronage: I. Benedetti.

Doubt: "Whether there exists a nullity in the marriage, in this case."

Decision of April 23rd: "Affirmative."

XXIX. BESANÇON. - NULLITY OF MARRIAGE based on the grounds of a condition imposed.

Rota Panel: G. Heard, presiding; S. Janasik; A. Canestri.

Defender of the Bond: I. Benedetti.

Advocate by mandate of gratuitous patronage: F. Fournier.

Doubt: "Whether the Rota decision of August 8th, 1935, should be confirmed, or overturned, in this case."

Decision of April 24th: "The Rota decision should be confirmed, that is, there exists a nullity in the marriage, in this case."

[*Latin ed. p. 131*]

Sacra Romana, Book XXX, VARSOVIAN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Wynen, presiding, G. Heard, S. Janasik. Defender of the Bond appointed: L. Koppert. Advocate appointed by gratuitous patronage: S. Rzewnicki. Question: "Whether, in this case, the nullity of the marriage is to be declared." Judgment of April 29th: "Negative."

XXXI. N. N. – NULLITY OF MARRIAGE based on the impotence of the man. Turnus Rotalis: I. Grazioli, Dean, presiding, O. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocates: O. Astorri, H. Silvestri-Faà. Question: "Whether the judgment of the Turnus Rotalis of January 28, 1935, is to be confirmed, or overturned, in this case." Judgment of April 30th: "The judgment of the Turnus Rotalis is to be confirmed, and therefore, the nullity of the marriage is to be declared in this case."

XXXII. ROMANA. – NULLITY OF MARRIAGE based on coercion and fear, and on the excluded good of procreation. Turnus Rotalis: H. Quattrocolo, presiding, A. Wynen, G. Heard. Defender of the Bond appointed: I. Pendola. Advocate appointed by gratuitous patronage: I. Torre. Question: "Whether, in this case, the nullity of the marriage is to be declared." Judgment of May 1st: "Negative."

XXXIII. PARISIEN. – NULLITY OF MARRIAGE based on the excluded indissolubility. Turnus Rotalis: A. Jullien, presiding, H. Quattrocolo, F. Roberti. Defender of the Bond: I. Trezzi. Advocate: H. Benvignati. Question: "Whether the judgment of the Turnus Rotalis of August 7, 1934, is to be confirmed, or overturned, in this case." Judgment of May 14th: "The appealed judgment is to be confirmed, that is, the nullity of the marriage is not to be declared in this case."

XXXIV. LIVERPOLITANA. – NULLITY OF MARRIAGE based on the excluded good of procreation. Turnus Rotalis: A. Wynen, G. Heard, presid-

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ing, S. Janasik. Promoter of Justice: V. Bartoecetti. Defender of the Bond appointed: R. Bidagor. Advocate: D. Lazzarato.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary. Question: "Does a nullity of marriage exist, in this case?" Sentence of May 17th: "Negative."

XXXV. VIENNA. - NULLITY OF MARRIAGE, based on coercion and fear. Rotational Panel: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: I. Pendola. Advocates: D. Lazzarato; I. Kauer. Questions: I. "Does a nullity of the sentence of November 4th, 1932, exist?" II. "Does a nullity of the marriage exist, in this case?" Sentence of May 22nd: Regarding I, "Affirmative." Regarding II, "Negative."

XXXVI. MILAN. - NULLITY OF MARRIAGE, based on coercion and fear. Rotational Panel: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Benedetti. Advocate, acting pro bono: A. Carabini. Question: "Does a nullity of the marriage exist, in this case?" Sentence of May 24th: "Negative."

XXXVII. BERGAMO. - RESTORATION OF DAMAGED REPUTATION. Rotational Panel: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Promoter of Justice: V. Bartoccetti. Advocates: N. Patrizi, for the plaintiff; D. Lazzarato, for the defendant. Question: "Does Lord Lawrence Nicoli have a cause of action in the ecclesiastical forum, in this case?" Sentence of May 29th: "Affirmative."

XXXVIII. TURNS. - NULLITY OF MARRIAGE, based on a condition imposed. Rotational Panel: A. Wynen; G. Heard, presiding; S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: A. Capalti. Question: "Does a nullity of the marriage exist, in this case?" Sentence of June 1st: "Negative."

XXXIX. LEOPOLI. - NULLITY OF MARRIAGE, based on coercion and fear. Rotational Panel: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. Kauer. Advocate, acting pro bono: C. Bernardini. Question: "Does a nullity of the marriage exist, in this case?" Sentence of June 2nd: "Affirmative."

[*Latin ed. p. 133*]

133 Sacred Roman Congregation, Volume XL. N. N. - NULLITY OF MARRIAGE due to lack of consent, on account of the excluded good of posterity, and DISPENSATION GRANTED. Roman Tribunal: I. Grazioli, Presiding; O. Pecorari; H. Caiazzo. Defender of the Bond appointed: E. Suárez. Advocate: D. Lazzarato. Question: "Whether the decision of the Roman Tribunal of January 25, 1936, should be confirmed or overturned in this case." Decision of June 2: "It is to be overturned, or it does not hold that there is either nullity of the marriage, nor its consummation."

XLI. Vicariate Apostolic of the Diocese of Benin. - NULLITY OF MAR-

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RIAGE on the grounds of the husband's impotence, and DISPENSATION GRANTED. Roman Tribunal: A. Jullien, Presiding; H. Quattrocolo; A. Wynen. Defender of the Bond appointed: R. Bidagor. Advocate, by mandate of gratuitous patronage: D. Lazzarato. Questions: I. "Whether there is a nullity of the marriage in this case." II. "Whether advice should be given to the Most Reverend [authority] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Decision of June 5: Regarding I: "Negative." Regarding II: "Affirmative."

XLI I. Rupellen. - NULLITY OF MARRIAGE due to coercion and fear. Roman Tribunal: A. Wynen, Presiding; G. Heard; S. Janasik. Defender of the Bond appointed: L. Koppert. Advocate: D. Lazzarato. Question: "Whether there is a nullity of the marriage in this case." Decision of June 15: "Negative."

XLIII. N. N. - NULLITY OF MARRIAGE on the grounds of the husband's impotence. Roman Tribunal: I. Teodori, Presiding; O. Pecorari; H. Caiazzo. Defender of the Bond appointed: I. Pendola. Advocate, by mandate of gratuitous patronage: A. Carabinieri. Question: "Whether there is a nullity of the marriage in this case." Decision of June 18: "Negative."

XLIV. Taurinen. - NULLITY OF MARRIAGE on the grounds of a condition imposed and on account of the excluded good of posterity. Roman Tribunal: C. Pecorari, Presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate: F. Bersani.

10 ACTA, Volume V, No. 5. - 10-4-1938.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis — Official Commentary. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentences of June 22nd: "Negative," XLV. PARISIAN. - NULLITY OF MARRIAGE based on a condition imposed. Roman Tribunal: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond: G. Cesterie. Advocates: I. B. Ferrata, D. Lazzarato. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentences of June 24th: "Negative." XLVI. ROMAN. - REGARDING A SOLUTION. Roman Tribunal: A. Jullien, presiding; H. Quattrocolo, G. Heard. Advocates: P. Guidi, C. Pacelli, for the plaintiff; E. Benvignati, I. Limongelli, for the defendant. Questions: I. "Whether the Reverend Father Dei Medico, formerly the provincial economist, is a debtor to the banking institution commonly known as Banco Orselli, in this case?"; and, if affirmative, II. "Whether the same Father Dei Medico acted in this case as a private person or as the provincial economist?"; and, if affirmative, III. "Whether he acted within the limits of his accepted mandate?"; and, regarding the third question, whether affirmative or negative, IV. "Whether and to what extent the Roman Province is liable for the debts in question." Sentences of June 26th: Regarding I, II, and III: "Deferred to the question in the fourth." Regarding IV: "Affirmative, and the Roman Province is liable

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for the debts in question, for the sum and with interest, according to the manner established in the sentence." XLVII. N. N. - NULLITY OF MARRIAGE based on the grounds of force and fear, and regarding a dispensation *super rato*. Roman Tribunal: A. Canestri, presiding; I. Teodori, C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Questions: I. "Whether there exists a cause for the nullity of the marriage, in this case?"; and, if negative, II. "Whether it is necessary to consider a dispensation *super rato* and not consummated, in this case." Sentences of June 30th: Regarding I: "Affirmative." Regarding II: "Deferred to the first question." XLVIII. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition contrary to the good of the offspring, and due to the exclusion of indissolubility. Roman Tribunal: A. Wynen, presiding; G. Heard, I. Teodori.

[*Latin ed. p. 135*]

2, Romana, 135. *Rota Vinculi Defensor* deputatus: I. Kauer. •> *Advocatus*: D. Lazzarato. • *Dubium*: "Utrum constet de nullitate matrimonii, in casu." Sententia diei 3 Iulii: "Affirmativum."

XLIX. PORTLANDEN, IN OREGON. - De nullitate matrimonii, ex capite conditionis contra bonum prolis. *Rota Turnus*: A. Wynen, G. Heard, Ponens, S. Janasik. *Vinculi Defensor* deputatus: L. Koppert. *Advocatus* ex mandato gratuiti patrocinii: R. Romano. *Dubium*: "Utrum constet de nullitate matrimonii, in casu." Sententia diei 3 Iulii: "Negative."

L. OASSOVIEN. - De nullitate matrimonii, ex capite vis et metus. *Rota Turnus*: A. Jullien, Ponens, H. Quattrocolo, A. Wynen. *Vinculi Defensor* deputatus: E. Suárez. *Advocatus* ex mandato gratuiti patrocinii: A. Mittiga. *Dubium*: "Utrum constet de nullitate matrimonii, in casu." Sententia diei 12 Iulii: "Affirmativum."

LI. RHEGINEN. - De nullitate matrimonii. - Incidentis. *Rota Turnus*: I. Teodori, Ponens, O. Pecorari, H. Oaiazzo. *Vinculi Defensor*: I. Trezzi. *Advocatus*: H. Benvignati. *Dubia*: I. "Utrum sit locus actorum complemento, juxta instantiam actricis." II. "Utrum constet de nullitate sententiae diei 12 Novembris 1936, a Tribunali Rheginen editae." Sententia diei 16 Iulii: "Affirmativum" ad utrumque.

LH. PBATEN. - De nullitate matrimonii, ob eclusam indissolubilitatem. *Rota Turnus*: A. Quattrocolo, Ponens, A. Wynen, H. Oaiazzo. *Promotor Iustitiae*: V. Bartoccetti. *Vinculi Defensor* deputatus: I. Benedetti. *Advocatus*: A. Caparti. *Dubium*: "Utrum constet de nullitate matrimonii, in casu." Sententia diei 20 Iulii: "Negative."

LUI. BERITEN. MARONITARUM. - De nullitate matrimonii, ob defectum consensus et ob vim et metum. *Rota Turnus*: I. Grazioli, Decanus, A.

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Canestri, Ponens, I. Teodori.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Commentarium Officiale.

Case concerning the appointment of a Defender of the Faith: I. Kauer. Advocate appointed for gratuitous assistance: C. Bernardini. Question: "Whether the Royal Decree of February 23, 1935, should be affirmed or rejected in this case." Sentence of July 23: "The Royal Decree should be affirmed, that is to say, that there is no declaration of nullity of the marriage in this case."

LV. LAQUEDONXEN. - Nullity of marriage based on coercion and fear. Royal Tribunal: A. Jullien, Presiding; H. Quattrocolo; G. Heard. Defender of the Faith appointed: F. Lucidi. Advocate appointed for gratuitous assistance: F. X. Parisi. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of July 24: "Affirmative."

LV. PISCIEN. - Nullity of marriage based on a condition imposed. Royal Tribunal: A. Canestri, Presiding; I. Teodori; C. Pecorari. Defender of the Faith appointed: R. Bidagor. Advocate appointed for gratuitous assistance: C. Da-Silva. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of July 27: "Affirmative."

LVI. PARISIEN. - Nullity of marriage due to lack of consent. Royal Tribunal: I. Grazioli, Dean, Presiding; A. Jullien; H. Quattrocolo. Defender of the Faith appointed: A. M. Darmanin. Advocate appointed for gratuitous assistance: P. A. D'Avack. Question: "Whether the Royal Decree of August 3, 1935, should be affirmed or rejected in this case." Sentence of July 30: "It should be affirmed, and therefore, there is a declaration of nullity of the marriage in this case."

LVII. FLORENTINA. - Nullity of marriage based on a condition and due to lack of consent. Royal Tribunal: H. Quattrocolo, Presiding; A. Wynen; G. Heard. Defender of the Faith appointed: I. Pendola. Advocate: N. Patrizi. Question: "Whether there is a declaration of nullity of the marriage in this case." Sentence of July 31: "Negative."

[*Latin ed. p. 137*]

Sacra Romana Rota, 137, LVIII. - Concerning the nullity of marriage due to force and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Fidecicchi. Defender of the Bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: D. Lazzarato. Question: "Whether the Rotal sentence of January 21, 1937, should be confirmed or annulled in this case." Sentence of August 3: "To be confirmed, that is, to declare the nullity of the marriage in this case."

LIX. MASSILIEN. - Concerning the nullity of marriage due to the excluded good of posterity and the excluded indissolubility. Turnus Rotalis: G. Heard, presiding; H. Caia zzo; A. Fidecicchi. Substitute for

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the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: F. Fournier. Question: "Whether the nullity of the marriage is established in this case." Sentence of August 1: "Negatively."

LX. LOMZEN. - Concerning the decree of separation. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Promoter of justice: V. Bartoccetti. Advocates: D. Lazzarato, for the plaintiff, appointed by gratuitous patronage; S. Rzewnicki, for the defendant. Question: "Whether the husband, the defendant, has the right to appeal in this case." Sentence of August 5: "Affirmatively."

LXI. ANTIOCHEN, of the Melchites. - Concerning the nullity of marriage, based on the grounds of force and fear, and the excluded indissolubility. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: I. Pendola. Advocates: P. Guidi; C. Bernardini. Question: "Whether the Rotal sentence of August 5, 1936, should be confirmed or annulled in this case." Sentence of August 7: "To be annulled, that is, to declare the nullity of the marriage in this case."

LXII. N. N. - Concerning the nullity of marriage, based on the grounds of force and fear, and the surpassed dispensation. Turnus Rotalis: I. Grazioli, Dean, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Kauer.

[*Latin ed. p. 138*]

Acts of the Apostolic See, 138th Session; Official Commentary; Advocates appointed by order for gratuitous patronage: S. Rzewnicki.

Doubts:

I. "Whether the sentence of Cracow is to be declared null."

II. "Whether the marriage is to be declared null, in this case"; and, to the extent that it is negative,

III. "Whether counsel should be given to the Reverend Father concerning a dispensation regarding a marriage already consummated, in this case."

Sentence of August 9th:

Regarding I: "Negative."

Regarding II: "Affirmative."

Regarding III: "Provision made in the response to the second." concerning force and fear.

Rotary Session: S. Janasik, presiding; A. Canestri; I. Teodori.

Defender of the Bond appointed: I. B. Nicola.

Advocate: A. Merlo.

LXIII. CONCORDIA. - NULLITY OF MARRIAGE

Doubt: "Whether the marriage is to be declared null, in this case."

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Sentence of October 6th: "Affirmative," concerning force and fear.

Rotary Session: A. Wynen, presiding; G. Heard; S. Janasik.

Substitute Defender of the Bond: I. Stella.

Advocate appointed by order for gratuitous patronage: I. Benedetti.

Doubt: "Whether the marriage is to be declared null, in this case."

Sentence of October 16th: "Negative."

LXIV. TREVIRA. - NULLITY OF MARRIAGE due to force and fear.

Rotary Session: G. Heard, presiding; S. Janasik; A. Fidecicchi.

Defender of the Bond appointed: I. Benedetti.

Advocate appointed by order for gratuitous patronage: M. D'Alfonso.

Doubt: "Whether the marriage is to be declared null, in this case."

Sentence of October 16th: "Affirmative."

LXV. JASEN. - NULLITY OF MARRIAGE

LXVI. CRACOVIENSIS. - NULLITY OF MARRIAGE due to ignorance concerning the essence of marriage.

Rotary Session: G. Heard, presiding; A. Canestri; I. Teodori.

Defender of the Bond appointed: I. Kauer.

Advocate appointed by order for gratuitous patronage: F. Fournier.

Doubt: "Whether the marriage is to be declared null, in this case."

Sentence of October 26th: "Negative."

N. N. - NULLITY OF MARRIAGE due to the exclusion of unity, indissolubility, and the good of posterity.

Rotary Session: A. Jullien, presiding; H. Quattrocolo; A. Fidecicchi.

Defender of the Bond appointed: I. Benedetti.

LXVII.

[*Latin ed. p. 139*]

Sacra 139, Rome. Advocate: T. Ragusa. Doubts: I. "Whether the Royal judgment of August 8, 1935, in this case, ought to be confirmed, or rejected." II. (By order of the Pontifical Commission): "Whether there exists a nullity of the marriage, in this case." Judgment of November 13: Regarding I. "The Royal judgment of August 8, 1935, is to be confirmed." Regarding II. "Negatively, that is, there does not exist a nullity of the marriage, in this case." LXVIII. N. N. - NULLITY OF MARRIAGE, based on the chapter of simulation. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: R. Bidagor. Advocate, by mandate for gratuitous assistance: P. A. D'Avack. Doubt: "Whether there exists a nullity of the marriage, in this case." Judgment of November 16: "Affirmatively." LXIX. NERITONEN. - NULLITY OF MARRIAGE,

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based on the chapter of a condition imposed. Royal Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Substitute Defender of the Bond: I. Stella. Advocate: A. D'Alessandri. Doubt: "Whether there exists a nullity of the marriage, in this case." Judgment of November 18: "Negatively." LXX. ANTIOCHEN. MARONITARUM. - NULLITY OF MARRIAGE, based on the chapter of force and fear. Royal Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: G. Cesterie. Advocate: C. Bernardini. Doubt: "Whether there exists a nullity of the marriage, in this case." Judgment of November 20: "Affirmatively." LXXI. ROMANA. - NULLITY OF MARRIAGE, based on the chapter of force and fear. Royal Tribunal: I. Teodori, presiding; C. Pecorari; H. Oaiazzo. Substitute Defender of the Bond: I. Stella. Advocate: C. Bernardini. Doubt: "Whether there exists a nullity of the marriage, in this case." Judgment of November 26: "Negatively." LXXII. N. N. - NULLITY OF MARRIAGE. - INCIDENTAL. Royal Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Promoter of Justice: V. Bartoccetti.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis – Official Commentary: Defender of the Bond: I. Trezzi. Advocates: C. Bernardini and D. Lazzarato. Doubts: I. "Whether an appeal is admissible in this case," and to the extent that the answer is negative; II. "Whether there is sufficient reason to add the three doubts proposed by the Advocate R. D. Lazzarato: 1° "Whether this same appeal should proceed ex officio in this case," and to the extent that the answer is negative; 2° "Whether new and weighty arguments are available to support the proposition in this case," and to the extent that the answer is affirmative, at least concerning one of them; 3° "Whether the Royal Sentence of June 20, 1936, should be confirmed or overturned in this case." Sentence of November 27: "Negative to both."

o LXXIII. N. N. – NULLITY OF MARRIAGE on the grounds of the husband's impotence. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: R. Bidagor. Advocate appointed by mandate for gratuitous assistance: A. Carabini. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of December 4: "Affirmative."

LXXIV. CZESTOCHOVIEN. – NULLITY OF MARRIAGE on the grounds of lack of consent. Royal Tribunal: A. Jullien, presiding; H. Quattrocolo, A. Wynen. Defender of the Bond appointed: E. Suárez. Advocate appointed by mandate for gratuitous assistance: A. Carabini. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of December U: "Negative."

LXXV. N. N. – NULLITY OF MARRIAGE on the grounds of the husband's impotence. Royal Tribunal: A. Wynen, G. Heard, presiding; S. Janasik. Defender of the Bond appointed: I. Brocco. Advocate: A.

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D'Alessandri. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of December 11: "Negative."

LXXVI. ROTHOMAGEN. – NULLITY OF MARRIAGE due to the excluded good of procreation. Royal Tribunal: I. Grazioli, Dean, presiding; P. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 141*]

Sacra Romana 141: The Advocate, by order of gratuitous patronage: A. Oarabini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of December 20th: "Negative."

LXXVII. ULTRAIECTEN: Nullity of marriage, based on the grounds of force and metus, and on the grounds of the woman's mental incapacity. Rotal Court: A. Wynen, presiding; G. Heard, S. Janasik. Defender of the bond appointed: T. Benedetti. Advocate by order of gratuitous patronage: D. Lazzarato. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of December 21st: "Affirmative."

LXXVIII. ALBINGANEN: Nullity of marriage, due to a lack of intention concerning the indissolubility. Rotal Court: C. Pecorari, presiding; H. Oaiazzo, F. Roberti. Defender of the bond appointed: I. Benedetti. Advocate: I. Ojetti. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of December 21st: "Negative."

Regarding force and metus. Rotal Court: A. Jullien, presiding; H. Quattrocolo, A. Wynen. Substitute for the Defender of the bond: I. Stella. Advocate: O. Astorri. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of December 22nd: "Negative."

LXXIX. ROMANA: Nullity of marriage, N. - Nullity of marriage, due to the impotence of the man. Rotal Court: I. Teodori, presiding; C. Pecorari, H. Oaiazzo. Defender of the bond appointed: R. Bidagor. Advocate by order of gratuitous patronage: E. Ruffini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of December 22nd: "Negative."

LXXX. N.

LXXXI. STRIGONIEN: Nullity of marriage, based on the grounds of a lack of consent. Rotal Court: H. Oaiazzo, presiding; F. Roberti, A. Fidecicchi. Substitute for the Defender of the bond: I. Stella. Advocate by order of gratuitous patronage: O. Da Silva. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of December 29th: "Negative."

[*Latin ed. p. 142*]

Acts of the Apostolic See - Official Commentary LXXXII. Naples. - NULLITY OF MARRIAGE based on the grounds of a condition imposed, due to

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error concerning the quality of the person, or due to lack of consent due to fright, concerning a woman. Royal Tribunal: H. Quattrocolo, President, A. Wynen, G. Heard. Defender of the Bond appointed: I. Pendola. Advocate: T. Torre. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of December 30th: "Negative." II. Cases which were concluded in the same year 1937, or which, without a final sentence, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of petitions. I. VERSALIEN. - Nullity of marriage, due to force and fear, before R. P. D. Henry Quattrocolo. Having considered the declaration of the Parish Priest of the Church of Saint Germain Lez Corbeil, from which it is established that Lady Susannam Gutzwillér Ulrich, the party in the cause of nullity of marriage "Ulrich-Gutzwiller," passed away on November 16, 1936; after reading the opinion of the Defender of the Bond, ex officio, the President ordered that the records of the case be placed in the archive on January 5, 1937. II. SENEN. - Regarding rights, before R. P. D. Andrea Jullien. Since no procedural act has been filed for two years, the President ordered, by decree of February 15th, that the records be placed in the archive. III. MESSANEN. - Nullity of marriage, based on the grounds of force and fear, before R. P. D. Andrea Jullien. Since no procedural act has been filed for two years, the President decreed on February 19th that the case was closed, and ordered that the records be placed in the archive. IV. TOLOSANA. - Nullity of marriage, based on the grounds of force and fear, before R. P. D. Andrea Jullien. Since no procedural act has been filed for one year, the President, in accordance with canon 1736, decreed on March 6th that the case was closed. V. FLORENTINA. - Nullity of marriage, due to lack of consent, before R. P. D. William Heard. Having considered the death of the party who brought the suit, the President ordered on March 6th that the records be placed in the archive.

[*Latin ed. p. 143*]

143 V I. LISBON. – Concerning the nullity of a marriage, based on coercion and fear, before the Reverend Father Henry Quattrocolo. Since no procedural act was filed for a year, according to canon 1736, the presiding judge decreed on March 9th that the petition was abandoned.

V I I. FLORENTINA. – Concerning the nullity of a marriage, due to a condition contrary to the essence of marriage, before the Reverend Father William Heard. Since no procedural act was filed for a year or more, on March 22nd the presiding judge declared the appeal abandoned and ordered the records to be placed in the archive.

VIII. PARISIEN. – Concerning the nullity of a marriage, due to the exclusion of offspring, before the Reverend Father Andrea Jullien. Since no procedural act was filed within a year, on March 31st the presiding judge declared the appeal abandoned, according to canon 1736.

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IX. PARISIEN. – Concerning the nullity of a marriage, due to the exclusion of offspring, before the Reverend Father John Theodori. Since no procedural act was filed for a year or more, on April 7th the presiding judge declared the appeal abandoned and ordered the records to be placed in the archive.

X. OENIPONTANA. – Concerning the nullity of a marriage, based on coercion and fear, before the Reverend Father Andrea Jullien. After a second negative judgment and instruction, and since no new or serious arguments emerged, the Rotal Court, on April 10th, did not deem it appropriate to admit further presentation of the case, in this instance (according to canons 1989 and 1903).

XI. PARISIEN. – Concerning the nullity of a marriage, due to a lack of good faith, before the Reverend Father Henry Quattrocolo. Since no procedural act was filed according to canon 1736, the presiding judge in the case decreed on April 27th that the petition was abandoned.

XII. STRIGONIEN. – Concerning the nullity of a marriage, due to a defect of consent, before the Reverend Father Arcturo Wynen. Since no procedural act was filed for a year, the presiding judge, by decree on April 28th, declared the appeal abandoned, according to canon 1736, and ordered the records to be placed in the archive.

XIII. NICAE. – Concerning the nullity of a marriage, due to a condition imposed, before the Reverend Father Arcturo Wynen.

[*Latin ed. p. 144*]

Acta Apostolicae Sedis - Official Commentary:

With no procedural act having been filed for a year, the appellant, in accordance with canon 1736, was declared to have abandoned the appeal by a decree dated April 28th, which ordered that the records be placed in the archive.

XIV. (From) IANUA (Province): Regarding the nullity of a marriage, based on coercion and fear, before the Reverend Father Doctor Arcadius Wynen. With no procedural act having been filed for a year, the presiding judge declared the appeal abandoned on April 28th, in accordance with canon 1736, and ordered that the records be placed in the archive.

XV. (From) PARISIENS (Province): Regarding the nullity of a marriage, due to a clandestine impediment and the exclusion of indissolubility, before the Reverend Father Doctor Andrea Jullien. Since the plaintiff in the case had passed away, the presiding judge ordered on May 8th that the records of the process be placed in the archive of the Sacred Tribunal.

XVI. (From) OZESTOCHOVIENS (Province): Regarding the nullity of a marriage or a hereditary claim, before the Most Reverend Father Giulio Grazioli, Dean. Since, in the aforementioned case, no procedural act had been filed by the plaintiff within the prescribed time, the Most Reverend

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Dean, in accordance with canon 1736, declared the appeal closed on May 10th, and ordered that the records of the case be placed in the archive of the Sacred Rota Tribunal.

XVII. (From) BARCINONENS (Province): Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Giulio Grazioli, Dean. Since, in the aforementioned case, no procedural act had been filed by the plaintiff within the prescribed time, the Most Reverend Dean, in accordance with canon 1736, declared the appeal closed on May 10th, and ordered that the records be placed in the archive of the Tribunal.

XVIII. (From) PARISIENS (Province): Regarding the nullity of a marriage, due to the exclusion of the common good of procreation, before the Most Reverend Father Giulio Grazioli, Dean. Since, in the aforementioned case, no procedural act had been filed by the plaintiff within the prescribed time, and indeed the plaintiff, even after being warned, had not even designated their advocate, the Most Reverend Dean, in accordance with canon 1736, declared the appeal abandoned on May 12th, and ordered that the records of the case be placed in the archive of the Tribunal.

XIX. (From) PARISIENS (Province): Regarding the nullity of a marriage, due to a condition imposed and the exclusion of the common good of procreation, before the Most Reverend Father Giulio Grazioli, Dean. Since the defendant, who was summoned in the case, had passed away, the Most Reverend Dean ordered on May 14th that the records of the same case be placed in the archive of the Sacred Tribunal.

[*Latin ed. p. 145*]

Sacra Romana Rota, 145, XX. MOLINEN. – Concerning Testaments, before the Most Reverend Doctor Andrea Jullien. The heirs of the deceased plaintiff, legitimately renouncing the action promoted by him; this renunciation having been communicated to the other party and not impugned; Considering the matter, and having examined canons 1733, I, 1740, and 1741, the presiding judge admitted the renunciation by decree on May 29th.

XXI. BONONIEN. – Concerning the Nullity of Marriage, due to the exclusion of unity, indissolubility, and procreation, before the Most Reverend Doctor Giulio Grazioli, Dean. Since the plaintiff in the case, within the time established by law, did not present any procedural act to pursue an appeal against the sentence of the Tribunal of Bologna of November 20, 1934, and indeed, even after being notified, did not appoint a legal representative, the Most Reverend Dean, presiding, declared the appeal abandoned on June 8, 1937, and ordered that the records of the case be returned to the archives of the Holy Tribunal.

XXII. MAGNO VARADINEN. – Concerning the Nullity of Marriage, due to lack of consent, before the Most Reverend Doctor Giulio Grazioli, Dean. Since in the aforementioned case, the plaintiff did not present any procedu-

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ral act within the established time to pursue an appeal against the sentence of the Rota of November 14, 1934, the Most Reverend Dean, presiding, in accordance with canon 1736, declared the appeal abandoned on June 23, 1937, and ordered that the records of the case be returned to the archives of the Holy Tribunal.

XXIII. MORELIEN. – Concerning a Credit, before the Reverend Prelate Doctor Giovanni Teodori. Since in the aforementioned case, no procedural act was presented within the established time, the Reverend Prelate, presiding, in accordance with canon 1736, declared the appeal abandoned on June 26th, and ordered that the records of the case be returned to the archives of the Holy Tribunal.

XXIV. BOIANEN. – Concerning Rights, before the Reverend Prelate Doctor Cesare Pecorari. Since no procedural act was presented for two years, in accordance with canon 1736, and article 81, § 2 of the Norms of the Sacred Roman Rota, the Reverend Prelate, presiding, declared the action perempted by decree on July 1, 1937, and ordered that the records of the case be returned to the archives.

XXV. CONSTANTINIAN. – Concerning the Nullity of Marriage, due to clandestine circumstances, before the Reverend Prelate Doctor Andrea Jullien. Since no procedural act was presented for a year, the appeal was declared abandoned by decree of the presiding judge on July 5, 1937.

XXVI. TERGESTINA: – Concerning the Nullity of Marriage, based on the grounds of force and coercion, before the Reverend Prelate Doctor William Heard.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis — Official Commentary. When, during a year, no procedural act has been presented, the appeal was declared abandoned by decree of the Most Reverend Prelate, dated July 8, 1937, and it was ordered that the proceedings be placed in the archives.

XXVII. TOURNUS. Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Prelate, William Heard. Since, during a year, no procedural act has been presented, the Most Reverend Prelate, on July 8th, declared the appeal abandoned and ordered that the proceedings be placed in the archives.

XXVIII. PISCIEN. Concerning the nullity of a marriage, under the head of coercion and fear, before the Most Reverend Prelate, William Heard. Since, during a year, no procedural act has been presented, the Most Reverend Prelate, on July 8, 1937, declared the appeal abandoned and ordered that the proceedings be placed in the archives.

XXIX. OHICAGIEN. Concerning rights, before the Most Reverend Prelate, William Heard. Since, during two years, no procedural act has been presented, the Most Reverend Prelate, on July 8, 1937, declared the

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petition terminated and ordered that the proceedings be placed in the archives.

XXX. ZAGRABIEN. Concerning the nullity of a marriage, under the head of coercion and fear, before the Most Reverend Prelate, Andrea Jullien. Regarding the petition of the patron of the plaintiff, requesting that further presentation of the case be admitted, the Rotalian Court decreed on July 12, 1937, that further presentation of the case should not be admitted in this instance.

XXX. ROMA. Concerning the nullity of a marriage, due to a condition imposed, before the Most Reverend Prelate, Giulio Grazioli, Dean. Since, in the aforementioned case, no procedural act was presented by the plaintiff within the prescribed time, in order to pursue the appeal against the judgment of the Vicariate of the City of December 4, 1934, the Most Reverend Dean, presiding, on July 14th, declared the appeal abandoned and ordered that the proceedings of the case be placed in the archives of the Sacred Tribunal.

XXXII. PERUSINA. Concerning the nullity of a marriage, due to the exclusion of the good of posterity, before the Most Reverend Prelate, Giulio Grazioli, Dean. Since, in the aforementioned case, no procedural act was presented by the plaintiff within the prescribed time, in order to pursue the appeal against the judgment of the Tribunal of Perugia of February 4, 1935, the Most Reverend Dean, presiding, in accordance with canon 1736, declared the appeal abandoned and ordered that the proceedings of the case be placed in the archives of the Sacred Tribunal, on July 14, 1937.

[*Latin ed. p. 147*]

Sacra Romana 147 XXXIII. ROMA. - Concerning the nullity of a marriage, or a condition imposed, before the Most Reverend Father, Julius Grazioli, Dean. Since no procedural act was made by the plaintiff within the prescribed time to pursue an appeal against the judgment of the Vicariate of the City of December 4, 1934, the Most Reverend Dean, in a decree of July 14, 1937, declared the appeal abandoned and ordered the records of the case to be placed in the archives.

XXXIV. PARIS. - Concerning the nullity of a marriage, due to the exclusion of the good of the sacrament and of offspring, before the Reverend Father, William Heard. Since no procedural act was made during the year, the appeal was declared abandoned by a decree of the Reverend Father, presiding, of August 3, 1937.

XXXV. TRIESTE. - Concerning the nullity of a marriage, due to force and fear, before the Reverend Father, Albert Canestri. Since, after a second judgment in conformity, no new arguments were presented, the Fathers of Tournon declared on August 10 that there was no basis for granting canon 1903.

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XXXVI. NAPLES. - Concerning damages. - Concerning a matter of competence, before the Reverend Father, Andrea Jullien. Since no procedural act was made during the year, the presiding judge, by decree of October 2, declared the appeal abandoned and ordered the records to be placed in the archives.

XXXVII. CALVIN. - Concerning damages, and a matter of competence, before the Most Reverend Father, Julius Grazioli, presiding. After carefully examining the records, the Most Reverend Dean, having heard the Promoter of Justice, and considering his opinion, as well as the nature of the petitions of the Patron Priest, N. N., which involve the entire question, decreed on October 1937 that they should be rejected.

XXXVIII. ROTHOMAGEN. - Concerning the nullity of a marriage, due to the exclusion of indissolubility, before the Reverend Father, Arcturo Wynen. Since no procedural act was made during the two years, the Reverend Father, presiding, declared the appeal abandoned, in accordance with canon 1736, and ordered the records to be placed in the archives, on October 20, 1937.

XXXIX. AMBIANES. - Concerning the rejection of a petition. - The Royal Court, convened to resolve the matter in question, decreed on October 23 that the petition had been legitimately rejected, in that case.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary XL. N. N. - Regarding the nullity of a marriage, due to an impediment of crime, before the Most Reverend Doctor John Theodori. Since the appointed deadline had passed, the cause was declared concluded according to canon 1733, and the proceedings were returned to the archives by decree of the presiding judge on November 6, 1937. XLI. VARSAVIEN. - Regarding the nullity of a marriage, due to coercion and fear, and due to the exclusion of the good of the sacrament and of offspring, before the Most Reverend Doctor William Heard. Since no procedural act had been filed for a year, the presiding judge declared the appeal abandoned on November 15, 1937, and ordered the proceedings to be returned to the archives. XLII. VILNA. - Regarding the nullity of a marriage, due to the exclusion of offspring, before the Most Reverend Doctor Arcturus Wynen. Since the Promoter of Justice of the Sacred Roman Rota declared that he did not wish to pursue the appeal interposed by the Promoter of Justice of Vilna, the judges present declared on December 2 that the prosecution of the appeal could not proceed. XLIII. PISA. - Regarding the nullity of a marriage, due to the exclusion of indissolubility, before the Most Reverend Doctor Andrea Jullien. Considering the plaintiff's renunciation of the new proposal of the cause, the presiding judge declared the cause abandoned by decree on December 4. XLI V. MOGUNTINA. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Henry Quattrocolo. Since the

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plaintiff party, which, after a second sentence conforming to the bond, had requested a new proposal of the cause from the Most Holy Tribunal according to canon 1903, renounced its request, the presiding judge ordered that the proceedings be returned to the archives on December 9, 1937. XLV. PARIS. - Regarding the nullity of a marriage, due to a condition imposed and due to an intention contrary to unity and indissolubility, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act had been filed for a year, the presiding judge, according to canon 1736, declared the appeal interposed against the Parisian sentence to be abandoned on December 21, and ordered the proceedings to be returned to the archives.

[*Latin ed. p. 149*]

Year and Volume XXX, May 10, 1938 (Series I, Year V) - No. 6. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ON THE SOLEMN CANONIZATION OF THE BLESSED ANDREA BOBOLA, MARTYR PRIEST OF THE SOCIETY OF JESUS, AND OF JOHN LEONARDI, LAYMAN, FOUNDER OF THE CONGREGATION OF THE REGULAR CLERICS OF THE MOTHER OF GOD, SAVIOR, FROM HORTA, OF THE ORDER OF THE MINOR FRATRES, WHICH TOOK PLACE IN THE BASILICA OF THE VATICAN, ON THE SEVENTEENTH DAY OF THE MONTH OF APRIL, IN THE YEAR ONE THOUSAND NINE HUNDRED AND THIRTY-EIGHT, ON THE FEAST OF THE RESURRECTION OF OUR LORD JESUS CHRIST. In response to a most urgent request made by the Advocate of the Sacred Congregation, Augustum Milani, to the Most Eminent Cardinal Camillo Laurenti, Prefect of the Congregation for Sacred Rites, the Reverend Father Antonius Bacci, Secretary for Affairs of Princes, in the name of His Holiness, replied as follows:

I. While the Petrine edifice shines with countless lamps, and its radiant dome reflects the image of a starry sky, and while all those present are filled with the most fervent desire for the blessed event that is about to take place, the same sentiment undoubtedly stirs the heart of the August Pontiff. Indeed, granting your petition, He, with the authority and grace of God, will bestow the highest honors of sanctity upon the three individuals for whom you plead. For, at no time does the luster of holiness fail to adorn the seamless garment of the Catholic Church; and from it, as a distinctive mark, true religion is recognized. But in this our age, these outstanding individuals, who shine forth with their light, seem to possess a particular opportunity to encourage and attract men, because they are examples of all virtues. Indeed, while so many today neglect – forgetting the eternal beatitude of heaven – and immerse themselves in the vanities and pleasures of this present life, the Franciscan servant, the Savior, teaches...

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis— Official Commentary from Horta, concern-

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ing the study of poverty, the angelic purity of soul, and the voluntary endurance of the sufferings of one's own body; whereas, throughout, a certain negligence of heavenly truths and a distaste for the duties of Christians spreads widely, John Leonard encourages all to observe the precepts of Catholic doctrine with religious devotion, to strive more eagerly for the integrity of morals, and finally, to extend the Kingdom of Jesus Christ; whereas, neglecting charity, most men seek only "what is their own," and consider only their own advantages and benefits, without thinking of the salvation of their neighbors, Andrew Bobola, that indefatigable athlete and unconquered martyr of the militant Church, invites sluggish minds to embark on the arduous path of virtue, and to undertake apostolic labors—even at the cost of his own abundant blood. However, His Holiness, because a matter of such importance is being considered, desires that all be humble before God, with the intercession of the Virgin Mary and the entire heavenly Court, so that the abundance of heavenly light may illuminate His mind.

1. After the chanting of the Litany of the Saints, in response to the repeated and urgent request, the same Reverend Lord replied: II. It is indeed fitting that the wishes of the Catholic world be fulfilled. However, in order that all may be accomplished according to the established custom, received from the ancients, His Holiness wishes to allow a little more time, while the customary hymn to the Paraclete Spirit is invoked in humble prayer. To this, preceding the Most Blessed Father, the hymn "Veni Creator Spiritus" was sung, accompanied by a suitable prayer: after which was completed, the third most urgent request was met with this response from the same Reverend Lord: III. Now, with an attentive mind and a lowered head, let the oracle of Peter, speaking through the Pope, be heard. The brilliance of hidden light, having descended from the heavenly realms, pierces and illuminates the mind of the Supreme Pontiff. The heavenly choirs rejoice; Spain, Poland, and Italy rejoice, adorned with a new light of sanctity; and the militant Church exults, to whom, in this momentous situation, it is permitted to have the most powerful intercessors with God. Then the Most Blessed Father, with all present standing with heads uncovered, Himself seated in the Chair and wearing the mitre, solemnly pronounced, from the fullness of his apostolic ministry: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion...

[*Latin ed. p. 151*]

By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own mature deliberation, frequently implored with divine assistance, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We decree and define that Blessed ANDREW

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BOBOLA, Martyr; JOHN LEONARDI; and SALVATOR FROM HORTA are Saints, and We add them to the Catalogue of Saints, establishing that their memory ought to be piously observed each year on the day of their birth, namely, the feast of Saint Andrew Bobola on the sixteenth of May, among the Saints Martyrs; the feast of Saint John Leonardi on the ninth of October, and the feast of Saint Salvator from HORTA on the eighteenth of March, among the Saints Confessors, not pontiffs. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In the solemn celebration of Mass, this was the HOMILY of our Most Holy Lord: "This is the day which the Lord hath made: let us be glad and rejoice therein." Today, Christ our Lord, having conquered death, has opened to us the way to eternity; today, the militant Church shares with the triumphant Church the joys of a more profound rejoicing, because three of her citizens, having followed the footsteps of the divine Redeemer, are consecrated by unerring judgment as companions in eternal blessedness. For in those heavenly realms, that which our predecessor of blessed memory, Leo the Great, observed in his exhortation, is truly accomplished: "Wherefore the glory of the Head proceeds, so is the hope called forth of the body." That is to say, we are all invited and urged by our Master Christ, by his word and by his example, to strive for the heavenly homeland, so that, as if ascending through difficulties, we may happily attain it. And if, during this earthly pilgrimage, difficulties arise, as is written in the Holy Scriptures, "through much tribulation we shall enter into the kingdom of God," let us remember the words of the Apostle: "We are not of this world." Let us, therefore, strive to imitate the virtues of those whom We today propose as examples, so that, following in their footsteps, we may also attain to eternal blessedness.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - It is necessary that all peoples be exalted and overcome, since "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away," and "it is not obtained unless one has legitimately striven for it." But the illustrious examples of those whom we have been permitted to honor today with the adornment of sanctity, raise our hopes and are an invitation and aid to us: "Venite, ascendamus ad montem Domini." Therefore, it is fitting to briefly recount the praises of their virtues, so that we may be kindled to imitate their excellent deeds as far as our strength allows. From Orta San Giulio, the Savior urges us all to strive for Christian humility, for contempt of earthly things, and finally, for voluntary chastisement of the body, for He, having subjected all movements of the senses to the higher faculties of the soul, and having expressed the image of Jesus Christ in His morals by subjecting His very soul to the divine law, attracted countless multitudes with the splendor of sanctity and miracles, and with all his might sought to

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bring them to a better way of life, namely, one that is in accordance with the precepts of the Church. How many citizens, from every order, flocked to Him, and, beholding the splendor of heavenly light shining from His face, hearing the fervor of His words, and seeing the burning love of God and neighbor in Him, were drawn to follow His most holy footsteps. And Andrew Bobola, a priest of the Society of Jesus, rightly and deservedly called a "hunter of souls," teaches us the active pursuit of the divine Kingdom; and the invincible martyr urges the faint-hearted men of our time to courage and to endure any labors for the sake of He, according to the saying, "to suffer and to persevere is the mark of a Christian." For he was captured by the Cossacks in Janovia, because he refuted the errors of the schismatics and preached the Catholic faith with great success, and was beaten with whips, redeemed in the manner of Jesus Christ by the crown of thorns, and lay wounded, severely pierced with nails, and cut with a sickle. Soon after, his right eye was gouged out, his skin was torn from various parts of his body, and he was cruelly burned.

[*Latin ed. p. 153*]

The Acts of Pope Pius XI record that he was wounded with thorns, and his body was covered with a prickly shrub. This was not enough; for his ears, nose, and lips were cut off, his tongue was drawn back from the back of his head, and finally, a needle was thrust into his heart. And so, at last, this valiant athlete, three hours after midday, displaying a truly wondrous spectacle of fortitude, was pierced with a sword, and attained the glory of martyrdom. John Leonard, the founder of the Congregation of the Regular Clerics of the Mother of God, provides us with no less remarkable examples of virtue. Indeed, although not all have the ability and the duty to imitate the steadfastness of Andrew Bobola, even to the point of sacrificing their lives, all of us can emulate the integrity of John Leonard, his love of holy prayer, penance, and the ardent pursuit of the apostolate. Endowed with these virtues, he not only attained the highest peak of Christian perfection himself, but also drew others back to the right path, or led those who were wavering to the harbor of security, or finally – and this is especially true of many in the clergy – he inspired them with such piety and divine zeal that, setting aside all other things, they desired nothing more than to become heralds of the Gospel, and to bring light and grace from Jesus Christ to all the nations lying in the shadow of death. God, in His Providence, seems to have given us a special pledge of His benevolence in these three events; for these events – which disturb the people in these times of great turmoil – foretell the hope of better times for the Church. One of these events, the glory of Poland, will, we trust, implore the unity of Christians of the East and West, within whose borders he himself won the palm of martyrdom; another, the Catholic Spain – restored at last to peace and concord – will foster more vigorous works of Christian life; and

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finally, the third will pray for ever greater growth in the sacred missionary expeditions, which he himself promoted and advanced with tireless zeal. May they, with all kindness, consider their own homeland; and may they ensure that, prevented by the erosion of errors, which undermine and corrupt the very foundations of the State, the people are –

[*Latin ed. p. 154*]

154. Acts of the Apostolic See.— An official commentary attempts to slander the ancient [Church].— Even in our own age, these same nations are the most powerful defenders of the Catholic religion and of civil order. Moreover, they look upon the entire Church with a benevolent spirit, and together they pray that, guided by God, it may emerge victorious from the present tribulations, may achieve new triumphs, and may happily bring all the nations back into the one fold of Jesus Christ. Amen. 'APOSTOLIC LETTERS ISSUED BY MOTU PROPRIO CONCERNING THE JURISDICTION OF THE SACRED CONGREGATION FOR THE EASTERN CHURCH. PIUS PP. XI. The Holy Church of God, although composed of faithful from the East and the West since the first century of the Christian name, is nevertheless one; and therefore, the Roman Pontiffs, successors of the Blessed Apostle Peter, the Prince of the Apostles, to whom the Lord Christ entrusted the authority to feed the entire flock, have always diligently cared for the Eastern Christians as well, so that they may retain the integrity of their faith, the firmness of their discipline, and the flourishing of their piety and divine worship; and thus may they attain ever greater prosperity and growth. If, however, through the passage of time, heresies, schisms, and frequent and prolonged incursions by the infidels, and the domination of others, have so divided and almost completely devastated the people of the Eastern Church, that it is a wonder that the customs and practices of Christian life, although sometimes brought to the extreme, still survive; and if some, driven by excessive love for unity and concord, without fully knowing the affairs and character of the East, or corrupting their sacred rites, or seeking to bring them to Latin rites, have acted in this way, the Roman Pontiffs, our predecessors, have opposed these endeavors with all their ability, sparing no effort. It has been their concern to restrain the audacity of heretics and schismatics, to support with all their strength those athletes of the faith and unity, to encourage the uncertain, and to strengthen wavering spirits, and to constantly bring back divided brothers and sons to the one fold of Jesus Christ, both with their own voice and through their legates and missionaries. And in the same way, they have spared no effort to restrain and repel, with all their strength, those devastations and floods that the negligence and discord of

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princes have widely spread.

[*Latin ed. p. 155*]

From the Acts of Pope Pius XI, 155: When certain individuals endeavored to persuade the Supreme Pontiffs, either to divert the Easterns from their rites, or to alter something specific within those same rites, these attempts were deemed unsuitable and disapproved of, and the integrity of those rites was to be preserved, intact and unblemished. For the Roman Pontiffs hold that the variety of liturgical practices, which arises from the particular genius and character of different peoples, does not contradict the unity of the holy faith and divine worship, but rather commends and adorns it; since from this diversity it is easily seen that there is one and the same Catholic religion, which perfectly suits the nature and customs of all, or of various peoples, and which produces abundant and varied fruits. Furthermore, the individual books of each liturgy, by virtue of their integrity from the most ancient times, clearly and invincibly testify to the unwavering faith with which the ancient Christians embraced and piously venerated the mysteries and sacraments, in a particular manner, which are today hostilely attacked by the Novatians. It was the concern of such Supreme Pontiffs, in this matter, before the Holy Council of Trent. Afterwards, in order to expedite and facilitate matters, specific congregations were established; and Our Predecessor, Pope Gregory XIII, in the second year of his pontificate, with this very purpose in mind, namely, to preserve or, where appropriate, restore the Eastern rites to their former glory, and also to increase the number of Christian faithful who adhere to those same rites, established a special congregation, concerning the affairs of the Greeks, which Pope Clement VIII transferred to the Congregation for the Affairs of the Faith and the Catholic Religion, entrusting it not only with the care of the Eastern Church, but also with the task of propagating the faith, both among the Western peoples who were inclined towards Novatian errors, and also in those regions which had most recently been explored. Therefore, although we are speaking of a special congregation, which was later, deservedly, called the Congregation for the Propagation of the Faith, it nevertheless already had entrusted to it the same task that Gregory XV committed to the General Congregation established by him under the same title, namely, "to preside over all missions for the preaching and teaching of the Gospel and the Catholic doctrine"; and thus, it flowed into the new Congregation, founded by the same Gregory XV. This Sacred Congregation has since been and remains the unique and sole Pontifical Office for promoting missions. However, it has a particular legal status with regard to Eastern Catholics who are under Turkish domination; and

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also, a not inconsiderable difference.

[*Latin ed. p. 156*]

156 The Acts of the Apostolic See – An official commentary, carefully considered regarding its own liturgy and discipline, soon revealed the necessity of establishing special Congregations, namely those which had been united within the General Congregation of the Propagation of the Faith, to undertake more serious matters pertaining to those same peoples. Therefore, Urban instituted a Congregation concerning doubts of the Orientals, and another concerning the correction of Greek Euchology; and the Popes used the same methods of action until Our predecessor, may he rest in peace, Pius IX, with the exception of Clement XI, who, wishing to complete the correction of the Euchology, and to revise all other liturgical books of the Orientals, established a Congregation "for the correction of the books of the Eastern Church," as a permanent Congregation, separated from the Sacred Congregation of the Propagation of the Faith. Indeed, Our predecessor, whom we mentioned above, Pius IX, moved by this consideration, so that this type of matter might be arranged in a more permanent, suitable, and effective manner, established a new Congregation, distinct from the Sacred Congregation of the Propagation of the Faith. The new Sacred Congregation, to which the title was given "Sacred Congregation for the Affairs of the Oriental Rite," had the task of dealing with "all affairs of the Orientals, even those mixed, which, whether by reason of things or of persons, concerned the Latins." This Congregation, although it had its own Secretary and its own Secretariat, was nevertheless subject to the same Prefect, and it was his duty to arrange and manage the work of both Congregations, since the matters concerned the same region. Because the Sacred Congregation of the Propagation of the Faith was subject to it, and it retained its title, it seemed to some, although not correctly, to be a kind of supplement to that Congregation; and thus, Eastern Catholics subject to the Latins seemed to be equated with the heretics and infidels of the West. Therefore, Our predecessor, may he rest in peace, Benedict XV, wishing that the appearance of this insulting suspicion might vanish, issued Apostolic Letters, *Dei Providentis Motu Proprio*, on May 1st, in the year 1917, establishing the Sacred Congregation for the Eastern Church, completely separated from the Sacred Congregation of the Propagation of the Faith. To this new Congregation, in order to demonstrate its particular benevolence and care for the Christian populations of the East, the Roman Pontiff wished to preside over it, and granted it all the faculties "which other Congregations have for the Churches of the Latin rite, saving, however, the rights of the Sacred Congregation of the Holy Office." Nevertheless, the faculties

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granted were limited and restricted "to the affairs..."

[*Latin ed. p. 157*]

The acts of Pope Pius XI, numbered 157, which pertain either to persons, or to discipline, or to the rites of the Eastern Churches, even if they involve both matters and persons, so that even Latins, who reside in the regions of Christian Orient, are still subject to the Sacred Congregation for the Propagation of the Faith. Given this duality of jurisdiction, it was indeed very difficult to achieve a valid and expeditious administration of government, which is entirely necessary, so that both the diversities and dissensions which easily arise among the faithful of different rites and of dissimilar discipline may be quickly eliminated, and so that the works of the apostolate and of charity, especially those pertaining to the Catholic Action, may be more efficiently organized and promoted, and so that, finally, all the forces of Catholics may be united and coalesced, as the present circumstances undoubtedly demand, if not urge. Therefore, since we earnestly desire that those very benefits, which a perfect unity and a special form of government naturally bring, may be safely preserved for the most beloved Eastern Churches, after having considered this matter for a long time and with great care, and after having offered our supplications to God, by a Motu Proprio, with certain knowledge and by the fullness of our apostolic power, we decree and ordain all the following:

I. The Sacred Congregation for the Eastern Church, presided over by the Roman Pontiff, has full and exclusive jurisdiction in the following regions: in Egypt and in the Sinai Peninsula, in Eritrea and in the northern part of Ethiopia, in Southern Albania, Bulgaria, Cyprus, Greece, the Dodecanese, Iran, Iraq, Lebanon, Palestine, Syria, Transjordan, the Asian part of the Turkish Republic, and the Turkish Thrace subject to its jurisdiction.

II. Therefore, in the aforementioned regions, not only with regard to the faithful of the Eastern rite, but also with regard to the faithful of the Latin rite, and their hierarchy, works, institutions, pious societies, the same Sacred Congregation possesses all the faculties that other Congregations possess for the faithful of the Latin rite outside those territories, with the exception, however, of the rights of the Congregation of the Holy Office, and with the understanding that all that has hitherto been reserved to the Sacred Congregation for the Discipline of Sacraments, the Sacred Congregation of Rites, the Sacred Congregation for Seminaries and Universities, and the Sacred Penitentiary, remain so.

III. With regard to the faithful of the Eastern rite who reside outside the aforementioned regions, the jurisdiction of the Sacred Congregation for the Church remains in full force.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary concerning matters

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pertaining to the Orient. Therefore, all matters of every kind are reserved to it, whether concerning persons, discipline, or the Oriental rite, even if they involve both, that is, matters concerning both things and persons, which may also affect Latins; and to it are attributed all the faculties that belong to other Congregations for the faithful of the Latin rite, always saving the rights of the Congregation of St. Pius and maintaining intact all that has hitherto been reserved to the Sacred Congregation of Seminaries and Universities and the Sacred Penitentiary. IV. - This Sacred Congregation resolves controversies through disciplinary means; but if it judges that controversies should be resolved through judicial means, it refers them to the tribunal that the Congregation itself designates. V. - The regions of the Christian Orient, which we have mentioned above, will gradually come under the exclusive jurisdiction of the Sacred Congregation for the Eastern Church, at times which we will specify below: a) on the first day of June, in the year 1938, Palestine, Transjordan, Egypt, the Sinai Peninsula, and Cyprus will pass under the exclusive jurisdiction of this Sacred Congregation; b) on the first day of January, in the year 1939, Greece, the Dodecanese Islands, southern Albania, Nicopolis, the Turkish Republic of Asia Minor, and Turkish Thrace will be subject to its jurisdiction; c) on the first day of June, in the year 1939, Syria, Lebanon, Iraq, and Iran. VI. - From the date on which these Apostolic Letters, issued by Papal decree, are promulgated, until the date on which each region comes under the exclusive jurisdiction of the Sacred Congregation for the Eastern Church, no work or institution can be established, nor can any change in circumstances be made, without prior consent from the Sacred Congregation for the Eastern Church. VII. - When the regions of the Christian Orient come under the exclusive jurisdiction of the Sacred Congregation for the Eastern Church, the documents pertaining to those same regions, which are preserved in the archives of the Sacred Congregation for the Propagation of the Faith, must be requested and transferred to the archives of the Sacred Congregation for the Eastern Church, as far as possible, and with the mutual consent of the directors of both Offices. VIII. - The Sacred Congregation for the Propagation of the Faith shall transfer all sums of money destined for the works and institutions of those regions that are attributed to the exclusive jurisdiction of the Sacred Congregation for the Eastern Church.

[*Latin ed. p. 159*]

Acta Pii PP. XI, page 159, shall be transmitted to the aforementioned Sacred Congregation. If distinct sums of this kind do not exist, the Sacred Congregation for the Propagation of the Faith shall constitute only from its own funds the total revenue, equal to the entire sum of subsidies, both ordinary and extraordinary, which the same Sacred Congregation used to send annually to these regions for their respective works and institutions. The extraordinary subsidies shall be determined by the average amount

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of funds sent annually to these same regions during the preceding three years, that is, from the years 1735 to 1737, and from 1736 to 1737. IX. The Pontifical Work for the Propagation of the Faith shall render to the Sacred Congregation for the Eastern Church each year that sum which maintains the same proportion and comparison with the total sum of subsidies, both ordinary and extraordinary, which were ultimately disbursed during the aforementioned three years, for the benefit of both the Eastern and Latin Churches in the same regions, and with the total amount of revenues and proceeds which the aforementioned Pontifical Work accumulated during the same three years. X. The Pontifical Work of St. Peter the Apostle for the Indigenous Clergy shall transmit to the Sacred Congregation for the Eastern Church each year that sum which equals two hundred percent of all the revenues and proceeds of the same Pontifical Work. XI. The Substitute of the Sacred Congregation for the Eastern Church, by right, shall inform the Superior General Council of the Pontifical Works for the Propagation of the Faith and of St. Peter the Apostle for the Indigenous Clergy. And what We have established here, We wish and command to be firm and valid forever, notwithstanding any contrary provisions, even those of particular significance. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of March, in the feast of the Annunciation of the Blessed Virgin Mary, in the year 1938, in the seventeenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis "– Official Commentary ACTA 88. PROVISIONS OF THE SACRED CONSISTORY CONGREGATION. Our Most Holy Lord Pope Pius XI, through the divine Providence, has, by successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors: on April 2, 1938. — He appointed the Reverend Father Anthony Colturato, formerly Bishop of Uberaba, as the Prefect of the Cathedral Church of Botucatu. on April 9. — He appointed the Reverend Father Alexander Gonzales, formerly Bishop of Matagalpa, as the titular Archbishop of the Church of Odessa, and established him as Coadjutor with the right of succession to the Reverend Father Joseph Anthony Lezcano y Ortega, Archbishop of Managua. on April 12. — He appointed the Reverend Father Hilarin Felder, of the Order of the Friars Minor Capuchin, as the titular Bishop of the Church of Gerita. on April 13. — He appointed the Reverend Father Alphonsus Ferrandina, Canon of the metropolitan church of Naples, as the titular Bishop of the Church of Leptis Magna, and designated him as an Auxiliary to the Most Eminent and Reverend Lord Alexius, Cardinal Ascalesi, Archbishop of Naples. SACRED CONGREGATION CONCERNING THE ROMAN COUNCIL AND OTHER MATTERS OF ABSTINENCE AND FASTING. On November 13, 1931, CERTAIN FACTS. — In recent times, certain Ordinaries have

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reported to this Sacred Congregation significant difficulties in observing the law of abstinence and fasting on the eve of the Nativity of Our Lord, or due to the practice of celebrating the immediately following feast.

[*Latin ed. p. 161*]

The Sacred Congregation of the Council, considering that from the vigil of Christmas, both in terms of food, quality, and quantity, abstinences are prescribed by law, or that the faithful and priests are burdened on this day by cares and labors. Therefore, the aforementioned Ordinaries requested that this obligation cease from noon on the vigil of Christmas, as is established for the Holy Saturday in canon 1252 § 4 of the Code of Canon Law.

OBSERVATIONS. — Against the requested dispensation, there appears to be a special law concerning which is mentioned in canon 1252 § 2, enacted so that the faithful may be properly prepared to devoutly and piously contemplate the mystery of the Incarnation of the Lord, whose feast, which is among the most important in the Catholic Church, is not celebrated except with the completion of the vigil itself, or from the liturgical midnight. The reasons given in favor of the dispensation do not seem to rest on a solid foundation. And the practice to the contrary is rather to be considered an abuse, and therefore, especially by those to whom the care of souls is entrusted, it is to be diligently corrected. Furthermore, extraordinary fatigue occurs almost everywhere in the entire Church among priests and the faithful during such vigils. Moreover, in particular cases, the principles of moral theology regarding the reasons that excuse from fasting are available, as well as those established in canon 1245 § 1. Finally, the concession made by canon 1252 § 4 with regard to Holy Saturday cannot be cited as an example, since the Resurrection of the Lord is celebrated from noon on that same vigil.

RESOLUTION. — In the plenary meetings held on November 13, 1937, the Eminent Fathers of this Sacred Congregation, regarding the proposed question: "Whether and how it is advisable to grant a dispensation from the law of abstinence and fasting on the vigil of the Nativity of the Lord," responded: "Negatively, or it is not advisable, and with the following understanding. The understanding is that the Ordinaries should strive to instruct the faithful with suitable instructions to observe the common law." This resolution, presented on the hearing of the 18th day of the same month, by the undersigned Secretary of the Sacred Congregation, was deigned to be approved and confirmed by the Most Holy Pope Pius XI.

I. Bruno, Secretary.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH

CONCERNING JEHOL AND MUKDEN

DECREE REGARDING THE ALTERATION OF VICARIATE BOUNDARIES

Since the Apostolic Vicars of Jehol and of Mukden had unanimously judged it opportune for the Vicariate of Jehol to be joined to a portion of the Province of Chinchow, which had previously been separated from the Vicariate of Mukden, the Most Eminent Fathers, presiding over this Sacred Congregation, in a solemn meeting held on the 7th day of the month of February, having considered the concurring opinion of those whose interests were involved, decreed that the civil Prefectures of Chin-Hsien, Kin-Si, Hing-Ch'eng, Sui-Chung, and I-Hsien, which had been separated from the Apostolic Vicariate of Mukden, should be attached to the Apostolic Vicariate of Jehol, belonging to the civil Province of Chinchow.

This decision of the Most Eminent Fathers was ratified and confirmed by the Most Holy Lord Pope Pius XI, in an audience granted this day, the 9th of February, to the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith; and the present Decree was ordered to be drawn up and promulgated.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th of February, in the year of Our Lord 1938.

P. L. -gg

Most Reverend Cardinal FUMASONI BIONDI, Prefect.

G. Costantini, Archbishop titular of Theodosia, Secretary.

[*Latin ed. p. 163*]

The Sacred Congregation for the Propagation of the Faith, 163 II, concerning the districts of Suifu and Yachow, DECREE CONCERNING THE ALTERATION OF VICARIATE BOUNDARIES.

Since the Apostolic Vicars of Suifu and Yachow, having considered it opportune for their respective missions, had agreed that the civil prefecture of Loshan (Kiating), which was formerly part of the Vicariate of Suifu, should be attached to the Vicariate of Yachow, the Most Eminent Fathers, presiding over this Holy Congregation for the Propagation of the Faith, in a solemn session held on the 7th of the current month of February, having considered the favorable opinion of those concerned, decreed that the civil prefecture of Loshan (Kiating), which was formerly part of the Apostolic Vicariate of Suifu, should be detached from the Apostolic Vicariate of Suifu and attached to the Apostolic Vicariate of Yachow; and that the principal

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city of that prefecture, Kiating, should be transferred to be the seat of the Ordinary, and that the Vicariate itself should henceforth be called "of Kiating."

This decision of the Most Eminent Fathers was ratified and confirmed in all its parts by the Most Holy Lord Pope Pius XI, Divine Providence, in an audience granted this day, the 9th of February, to the undersigned Secretary of the Holy Congregation for the Propagation of the Faith; and the present Decree was ordered to be drawn up and promulgated.

Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 9th of February, in the year of Our Lord 1938.

P. Card. FUMASONI BIONDI, Prefect.

L. ffi S. f C. Costantini, Archbishop titular of Theodosia, Secretary.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary III PROVISIONS REGARDING CHURCHES. By the following decrees of the Sacred Congregation for the Propagation of the Faith, Our Most Holy Lord Pope Pius, having been deemed worthy of the eleventh pontificate, has provided for the following churches, namely: on March 29, 1938. — The Metropolitan Church of Rhodiensi was assigned to the Reverend Father Floridus Ambrose Acciari, O. F. M. — The Cathedral Church of Darwinensi (formerly Victoriensi and Palmerstonensi) was assigned to the Reverend Father Francis Xavier G seil, of the Missionaries of the Sacred Heart of Jesus. — The Titular Church of Thinitana was assigned to the Reverend Father Ioannes Reesinck, a member of the Society of Missionaries of Saint Joseph of Mill-Hill, whom he appointed Apostolic Vicar of Nili Superior. — The Titular Church of Citharizena was assigned to the Reverend Father Petrus Massa, from the Pontifical Institute of Saints Peter and Paul and Saints Ambrose and Charles for missions to foreign lands, whom he appointed Apostolic Vicar of Nanyang. — The Titular Church of Risinitana was assigned to the Reverend Father Ubaldus Langlois, O. M. L., whom he appointed Apostolic Vicar of Grouard. — The Titular Church of Limatensi was assigned to the Reverend Father Napoleon La Brie, of the Congregation of Jesus and Mary, whom he appointed Apostolic Vicar of Sinus Sancti Laurentii.

IV NOMINATIONS. The Sacred Congregation for the Propagation of the Faith, by the following decrees, at its discretion, renounced: on April 8, 1938. — The Reverend Father Pacificus Calzolari, O. F. M., Apostolic Prefect of Siangtan. — The Reverend Father Ludovicus Haag, of the Society of Missionaries of Africa, Apostolic Prefect of Tukuyu.

[*Latin ed. p. 165*]

The Holy Congregation of Rites. RIMINI. Concerning the Beatification and Canonization of the Servant of God, Pius, by Saint Aloysius. From the Acts of the Congregation concerning the Passion of Our Lord Jesus Christ.

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Regarding the Cleric Aloysius, of the Order of the Most Holy Cross, and others, concerning the doubt as to whether a Commission for the Introduction of the Cause should be appointed, and for what purpose. Although the whole world lies in wickedness (John, 5:19), because its works are evil (John, 7:7), never has there been lacking in the Catholic Church those who, though in the world, are not of the world. Many, from their very earliest years, having witnessed these things, have followed Christ and the Crucified One closely; they have seen heavenly life as their guide, rather than earthly. Among these, the Servant of God, Pius, by Saint Aloysius, deserves to be mentioned, who, in the brief space of twenty-two years, exhibited examples of piety and religious life worthy of imitation. He was born in the town of "Trebbio" on April 29th of the year of Our Lord 1868, from Joseph Campidelli and Philumena Belpani, pious and honest country folk, and on the same day he was cleansed with the sacred waters of baptism in the parish church of the nearby town of "Poggioberni," in the diocese of Rimini, and was given the names Aloysius, Nazarene; Francis. Having been orphaned by his father at an early age, he was educated in piety under the guidance of his most religious mother. The boy responded to her care so well that, from his modest physical constitution and the fervor of his piety, with which, especially in church, he poured forth prayers, he was widely said to have been born for Paradise. At the age of five, he received the sacred chrism; and at the age of ten, he was nourished with the divine food, infused with heavenly joy. He delighted in attending church and participating in sacred actions. Although he felt himself called by God to the priesthood, he was prevented from fulfilling this most cherished desire, due to the poverty of his family, which was entirely unable to bear the expenses of attending the Episcopal Seminary. Nevertheless, he did not cease to implore this grace from God and from the most blessed Virgin, through constant prayers, both day and night. However, by the divine providence...

[*Latin ed. p. 166*]

166 The Acts of the Apostolic See – An official commentary was made with the council that certain missions from the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ should be undertaken by him, and that he should be assigned to them in the year 1882. He began his novitiate at the retreat of St. Mary of Casale, and completed it at St. Eutitius, not far from the city of Viterbo, dedicating himself so completely to the study of perfection that he surpassed others by example, for no fault, not even the smallest, was noted in him. Two years later, at the very beginning of his seventeenth year, he pronounced his religious vows with a joyful spirit in the same retreat of St. Mary; then he diligently pursued literary, philosophical, and theological studies. Having been initiated into the clerical state with the Tonsure, he received the Minor Orders; while he was preparing to be promoted to the Sacred Order of Subdiaconate,

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he was afflicted by a violent disease of the lungs, and on November 2nd of the year 1889, strengthened by the sacraments of the dying, perfectly consenting to the divine will, as if drawn by the force of divine love to the heavens, he peacefully passed away. The reputation for sanctity that he enjoyed among his brethren during his life, after his death spread beyond the cloister, especially after his remains were transferred from the cemetery to the church of the retreat in the year 1923. Furthermore, several graces are said to have been received through his intercession, some of which are said to be true miracles. Therefore, with ordinary authority in the Episcopal Curia of Rimini, proceedings were initiated concerning his life and reputation for sanctity, concerning his writings, and concerning the decrees of Urban VIII regarding the non-observance of the cult of the Servant of God. Two also, petitions were prepared in the Curias of Oria and Ostuni concerning the same reputation. Since no writings were found in his own handwriting, on July 18th of the year 1928, this Holy Congregation decreed: Considering that the absence of writings does not impede the proceeding to further steps. In the meantime, several petitionary letters were presented to the Most Blessed Father, from two Cardinals of the Holy Roman Church, Archbishops, Bishops, General Superiors of Religious Orders or Congregations, the Clergy of St. Michael the Archangel of Romandiola, Associations of the Catholic Action, and the Diocesan Council of Rimini, and from Catholic laymen. Therefore, with the urgent request of the Reverend Father Giles of the Sacred Hearts, General Postulator of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, and with the Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator of this Cause, in the Ordinary Sacred Congregations, held on the 4th of this month, the following question was raised for discussion: Whether a Commission for the Introduction of the Cause of the Servant of God Aloysius should be appointed in this case and for the purpose in question. The Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after the report of the aforementioned Cardinal, and after hearing the Official Prelates.

[*Latin ed. p. 167*]

The Sacred Congregation, after deliberation and with the consent of the Most Reverend Father Salvatore Natucci, General Promoter of the Faith, deemed it necessary to write to: Affirm that the Commission for the Introduction of the Cause should be signed, if it pleases His Holiness. Therefore, on the aforementioned date, the Most Holy Father, our Pope Pius XI, having received a report from the undersigned Cardinal, and having approved the decree of the Sacred Congregation, deigned with his own hand to sign the Commission for the Introduction of the Cause of the Servant of God, Pius by St. Aloysius. Given in Rome, on the 5th day of January, in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. S. A. Carinci, Secretary.

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CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA DESOLATA TORRES ACOSTA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS SERVANTS OF MARY, MINISTERS OF THE SICK.

ON THE QUESTION OF WHETHER IT IS ESTABLISHED THAT SHE POSSESSED THE THEOLOGICAL VIRTUES OF FAITH, HOPE, AND CHARITY, BOTH TOWARD GOD AND TOWARD HER NEIGHBOR, AS WELL AS THE CARDIINAL VIRTUES OF PRUDENCE, JUSTICE, TEMPERANCE, AND FORTITUDE, AND THEIR ASSOCIATED QUALITIES, IN A HEROIC DEGREE, IN THE CASE AND TO THE EXTENT OF WHAT IS BEING CONSIDERED.

The Apostle and Evangelist John, who, soaring on the highest flight of contemplation, sought heavenly things, proclaimed the origin of the divine Word from the Father; the same one, descending into the profound mysteries of the human heart, pierced the vainglory of the world with this celebrated saying: "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life" (1 John, 2, 16). These idols of pleasure, avarice, and pride are so exalted in our present age, against God, with such wicked audacity, that perhaps they have never been so before. To this most arrogant enemy, Christ opposed humility through the cross of His own, so that through it the world might be conquered, which He most despised. Indeed, Christ achieved this triumph over the devil and the world through His servants, with a perpetual victory in the Church. Furthermore, the Servant of God, Maria Desolata Torres Acosta, so opposed the threefold concupiscence mentioned above, that she seems to have been provided by God, as an example perfectly suited to our times.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary. In Madrid, on the 2nd of December, in the year 1826, Emmanuele Torres and Antonia Acosta, of humble and honest parents, gave birth to a daughter, who was baptized two days later and received the names Emmanuelae, Bibianae, and Antpniae. On the 16th of January in the year 1829, she received the sacred chrism, and in her parents' home, she reached the age of reason, devoted to domestic duties and the education of her younger brothers and sisters. Even as a young girl, endowed with a sweet and excellent character, she flourished in piety and innocence of manners. She attended the Holy Sacrifice of the Mass almost daily and frequently partook of the Eucharistic bread. She followed the Sorrowful Virgin with a love as that of a most devoted daughter. She diligently taught the form of prayer and the rudiments of the Christian religion to the neighboring boys and girls, who often gathered at her home. From her childhood, she sought to mortify her body through frequent acts of self-denial and by depriving herself of food, in order to help the poor. Repulsing the vanities of youth, avoiding worldly

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pleasures, and desiring to please God alone, she led a hidden life in Christ. Burning with the desire to embrace a religious life, she requested to be received as a novice among the Sisters of Saint Dominic. However, she was unable to achieve this, as she lacked the necessary dowry; thus, according to God's will, who called his handmaid to found a new religious family. Later, when the priest Michael Martínez Sanz of Madrid was considering the founding of a new Congregation, especially for the care of the sick in his own home, the Handmaid of God, as soon as she learned of this, eagerly offered her services, and, together with six other young women, before the Cardinal Archbishop of Toledo, pronounced their religious vows on the 15th of August in the year 1851, in honor of the Seven Sorrows of the Blessed Virgin Mary. From then on, with the utmost diligence, she contributed to the growth and widespread propagation of the new Institute, especially when the aforementioned priest, shortly thereafter, departed for foreign missions, leaving the newly founded Institute, still burdened by many difficulties, to be governed, sustained, and perfected by the Handmaids of God. Approximately five years after the founding of the Congregation, she was appointed General Mother, and she admirably fulfilled this office until her death, with only a brief interruption due to an undeserved dismissal, which she bore with a most even spirit. She loved the Sisters with the tenderness of a mother, and especially towards some who were difficult, she acted with a most human, and indeed heroic, charity. She was steadfast in the vigilant observance of the rules, and was an example to all. Often compelled to leave her home in Madrid in order to found new houses, she undertook many journeys, endured long hardships, and accepted great labors, always intent on the practice of piety. In the year 1867, on the 18th of September, the decree of praise, which they call "the brief," was issued; and on the 23rd of June in the year 1898, the definitive approval of the Apostolic See was granted.

[*Latin ed. p. 169*]

The Sacred Congregation of Rites obtained 169 Constitutions for the Institute. Meanwhile, the Servant of God had, with divine help, built new houses almost throughout the entire world, and had obtained abundant fruits for the salvation of souls and bodies. If you seek a particular mark of her sanctity, you will easily find it in the profound humility of the heart of the Servant of God. From this vivifying root, together with the most pure purity of her soul and constant study of mortification, arose a wondrous patience, with which she bravely bore poverty, insults, adversity, and every kind of hardship. But above all, from this sprang the most ardent flame of charity, which inflamed her entire life. To the sick, she ministered according to her particular vocation, serving Christ himself. In Valencia, in Spain, when a bloody sedition raged with fierce fighting, she courageously rushed into the midst of the weapons to help the wounded on the very field of

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battle. When a terrible plague of smallpox was ravaging Barcelona, she hastened there with her companions to establish a house of her Institute there for the comfort of the sick. Finally, wherever any danger threatened, she was always ready, according to her strength, to administer charity; thus, God exalted his handmaid, so that she, who desired to be subject to all for her humility, equaled or surpassed the loftiness of heroic virtues. After so many exhausting labors, she was finally struck by an illness, and, surrounded by her sisters, recommending charity as her last testament, and piously receiving the last sacraments, she peacefully fell asleep in the Lord on October 11, 1887, at the age of 61. The funeral rites were held the following day, with a very large crowd in attendance. The body was first placed in the cemetery of St. Justus, and five years later, it was transferred to the crypt of the chapel of the house in Madrid. The fame of sanctity, with which the Servant of God shone, both before and especially after her death, among the people and among important men, and the many favors obtained through her intercession, moved the Reverend Bishop of Madrid to institute, with ordinary authority, an Informative Process concerning her virtues and miracles, and concerning the writings and cult never rendered to the same Servant of God, according to the sacred canons. All these investigations were sent to Rome and delivered to the Sacred Congregation of Rites. After the writings were properly examined by theological censors, a decree was issued on November 21, 1920. Finally, after a discussion concerning the fame of sanctity of her life and virtues, a decree concerning the Introduction of the Cause was issued on November 25, 1924. On July 8 of the following year, a decree was made public concerning the cult never rendered to the Servant of God. Then, Apostolic Processes were established in the same Madrid Tribunal, and a decree was issued on their legal validity on the 18th.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary, December, in the year 1929. However, with the prescribed rules observed, in the Preliminary Congregation, before the Most Reverend Cardinal Charles Salotti, the Promoter of the Cause, on July 28th of the year 1936, the matter of the heroic degree of virtues was discussed; and this was again considered on July 6th of the following year in the Preparatory Assembly before the Most Reverend Fathers Cardinals, and most recently in the General Congregation before the Most Holy Pope Pius XI, on January 11th of this year, in which the same Most Reverend Pontiff proposed the following question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, directed towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those attached to them, were present in the heroic degree in the Venerable Servant of God, Mary Desolata Torres Acosta, in the case and to the effect

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of which we are speaking. The Most Reverend Cardinals, Officials, and theological Consultants gave their respective votes. But the Most Holy Pontiff, before pronouncing his judgment, encouraged those present to implore, together with Him, heavenly light through fervent prayers. Today, January 23rd, the third Sunday after Epiphany, with the most sacred rite, the Most Reverend Cardinals were joined by Camillus Laurenti, Prefect of the Congregation of Holy Rites, and Charles Salotti, the Promoter of the Cause, as well as the Reverend Father Salvatore Catucci, General Promoter of the Holy Faith, and myself, the undersigned Secretary, and, in their presence, solemnly pronounced: That it is established that the theological virtues of Faith, Hope, and Charity, directed towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those attached to them, were present in the heroic degree in the Venerable Servant of God, Mary Desolata Torres Acosta, in the case and to the effect of which we are speaking. This decree was ordered to be made known publicly and to be recorded in the Acts of the Holy Congregation of Rites. Given in Rome, on January 23rd, in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 171*]

Sacred Acts of the Roman Rota, Volume 171.

SACRED ROMAN ROTA.

Summons by edict concerning the nullity of marriage (ROTHENTHAL-RESPALDIZZA).

Since the actual place of residence of the Lady Baroness Carolina Rothenthal of the family Respaldizza, the defendant in this cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 3, 1938, at 11:30 AM, to resolve the doubt, or to affix her signature below, and to designate a date for the hearing of this cause before the Rota: Whether the decision of the Rota of March 11, 1935, should be confirmed or annulled in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Carolina Respaldizza, must take care to inform her of this edictal summons.

Julius Grazioli, Dean, presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 2, 1938.

I. Pendola, Notary.

And because the place of the current residence of Madame Caroline

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Rothenthal of the House of Respaldizza, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 3, 1938, at 11 o'clock and a half, to resolve the doubt mentioned above, and to set the date for the decision of the cause before the Rota.

Should the decision of the Rota of March 11, 1935, be confirmed or annulled in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Caroline Rothenthal, must, as far as possible, inform her of this present summons.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis ~ Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES! Tuesday, April 5, 1938, in the august presence of the Holy Father, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the theological Consultors, who are members of the same Sacred Congregation, gave their vote on two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Mary Giuseppa Rossello, of the Third Order of St. Francis, Foundress of the Institute of the Daughters of Our Lady of Mercy. Tuesday, April 26, 1938, in the Apostolic Palace of the Vatican, the Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the theological Consultors discussed in a preparatory session the virtues of the Venerable Servant of God, John Baptist of St. Michael the Archangel, professed priest, brother of St. Paul of the Cross, and Co-founder of the Congregation of the Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ (Passionists).

SECRETARY OF STATE, APPOINTMENTS:

By letters from the Secretary of State, the Holy Father Pius XI, happily reigning, deigned to appoint:

April 2, 13, 25, 1938.

The Most Noble Marquis, Advocate Carlo Pacelli, General Counselor of the State of the City of the Vatican.

The Most Reverend and Venerable Lord Cardinal Ermenegildo Pellegri, member of the Sacred Congregation of Rites.

The Reverend Father Agostino Darmanin, O.P., Consultor of the Pontifi-

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cal Commission for the authentic interpretation of the Code of Canon Law.

The Most Reverend and Venerable Lord Cardinal Ermenegildo Pellegrinetti, member of the Sacred Congregation of Propaganda Fide.

[*Latin ed. p. 173*]

From the Roman Curia Diary, No. 173, with Apostolic Briefs, the Most Holy Father Pius XI, may He be blessed, deigned to appoint:

March 9, 1938. The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Society of the Divine Savior.

March 23. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Handmaids of Charity of Brzesc.

March 25. The Most Reverend and Illustrious Cardinal Frederick Tedescumi, Protector of the Institute of the Servants of Jesus in the Most Holy Sacrament (Toulouse).

March 29. The Most Reverend and Illustrious Cardinal Angelo Maria Dolci, Protector of the Institute of the Franciscan Tertiary Sisters of the Blessed Angelina (Rome).

The Most Reverend and Illustrious Cardinal Pietro Fumasoni-Biondi, Protector of the Primary Association of the Most Holy Cross, established in the Sessorian Basilica.

The Most Reverend and Illustrious Cardinal Camillo Caccia-Dominioni, Protector of the Society of Saint Joseph of Mill Hill.

April 6. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Institute of the Daughters of the Good Savior of Caen (Bayeux).

April 12. The Most Reverend and Illustrious Cardinal Frederick Tedescumi, Protector of the Institute of the Franciscan Sisters of Saint Mary of the Angels of Angers.

The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Monastery of the Olivetan Augustinians of Mary Most Holy of the Seven Sorrows (Rome).

April 21. The Most Reverend and Illustrious Cardinal Frederick Tedeschini, Protector of the Italian Anti-Slavery Society.

His Excellency, the Most Reverend Monsignor Ettore Felici, titular Archbishop of Corinth, Apostolic Nuncio in Yugoslavia.

Assisting at the Papal See:

January 24, 1938. His Excellency, the Most Reverend Monsignor Giovanni Naslian, titular Armenian Archbishop of Tarsus.

Apostolic Protonotaries, as if participating:

July 9, 1937. Monsignor Giuseppe Vincenzo Castro, of the archdiocese of Bogota.

February 21, 1938. Monsignor Gabriele Jarrosson, of the archdiocese of

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Lione.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary, February 21, 1938. Monsignor Michele Pion, of the same archdiocese.

21. Monsignor Enrico Merizzi, of the diocese of Borgo S. Sepolcro, March 23.

Monsignor Edoardo Erle Willet, of the archdiocese of Louisville, March 30.

Monsignor Garlo Oberdoerfer, of the archdiocese of Kolin.

Domestic Prelates of His Holiness:

October 20, 1937. Monsignor Armando Lacerda, of the archdiocese of S. Sebastiano de Rio de Janeiro.

January 8, 1938. Monsignor Attilio Balzi, of the archdiocese of Spoleto.

Monsignor Giovanni Marsal, of the diocese of Perpignano.

Monsignor Tommaso MacDonald, of the archdiocese of Armagh.

February 1. Monsignor Adolfo Moni, of the diocese of Giavarino.

Monsignor Giovanni Ragats, of the same diocese.

March 8. Monsignor Carlo Corvaglia, of the diocese of Gallipoli.

March 11. Monsignor Alberto Meyers, of the archdiocese of Milwaukee.

Monsignor Arturo M. Dentiger, of the same archdiocese.

Monsignor Giovanni Landi, of the archdiocese of Bologna.

March 21. Monsignor Giacomo Ukmar, of the diocese of Trieste.

Monsignor Carlo Piciulin, of the archdiocese of Gorizia.

March 21. Monsignor Lorenzo Ciccone (Rome).

March 28. Monsignor Giovanni J. Connolly, of the archdiocese of Detroit.

March 9. Monsignor Arturo Tommaso Armstrong, of the diocese of Gibilterra.

March 13. Monsignor Stanislao Zela, of the archdiocese of Olomouc.

Monsignor Giuseppe Foltynovsky, of the same archdiocese.

Monsignor Giovanni Pietro Rivière, of the diocese of Carcassonne.

March 20. Monsignor Riccardo S. Kelly, of the archdiocese of Chicago.

Monsignor Teodoro Czastka, of the same archdiocese.

Monsignor Giovanni J. Dennison, of the same archdiocese.

March 23. Monsignor Tommaso Giuseppe Hayes, of the diocese of Ovensboro.

Monsignor Ugo O'Sullivan, of the same diocese.

Monsignor Patrizio Giovanni Walsh, of the archdiocese of Louisville.

Monsignor Carlo Pietro Raifo, of the same archdiocese.

Monsignor Francesco Feiten, of the same archdiocese.

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Monsignor Rodolfo Carlo Rufi, of the same archdiocese.

Monsignor Daniele Antonio Driscoll, of the same archdiocese.

[*Latin ed. p. 175*]

Diary, March 25th to April 8th, 1938.

Roman Curia, 175.

The following Bishops were appointed:

Most Reverend Emilio Pallavicino, of the diocese of Parma.

Most Reverend Giuseppe Bregliani, of the diocese of Vigevano.

Most Reverend Pietro Sfair, of the Maronite diocese of Damascus.

Most Reverend Felice Bonomini, of the diocese of Brzesc.

Most Reverend Gaetano Varone, of the diocese of Castellammare di Stabia.

Most Reverend Giovanni Giuseppe Santader Piernavieja, of the diocese of Pamplona.

Most Reverend Tommaso Azcarate Pardo, of the same diocese.

Most Reverend Frederick Salvati, of the archdiocese of Sorrento.

Most Reverend Angelo Di Tomaso, of the diocese of Amelia.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow the following honors:

The Grand Cross of the Order of Saint Gregory the Great, civil class:

December 23, 1937, upon His Excellency, Count Franco Ratti di Desio, President of the Central Council of the Governorate of the City of the Vatican.

March 10, 1938, upon His Excellency, Dr. Karlis Ulmanis, President of the Republic of Latvia.

March 22, upon Prince Don Enrico Barberini di Palestrina (Rome).

The Commander's Cross of the Order of Saint Gregory the Great:

February 12, 1938, upon Mr. Count Giuseppe Salimei, Exempt member of the Pontifical Noble Guard.

March 31, upon Mr. Dr. Edoardo Jelen (Czechoslovakia).

The Knight's Cross of the Order of Saint Gregory the Great:

February 12, 1938, upon Mr. Count Ludovico Gazzoli, Captain of the Pontifical Noble Guard.

March 28, upon Mr. Edoardo Gabardi, of the diocese of Brzesc.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

February 22, 1938, upon His Excellency, Mr. Lawyer Don Demostene Arosemena, President of the Republic of Panama.

March 25, upon His Excellency, Mr. Lawyer Don Leone Cortes, President

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of the Republic of Costa Rica.

March 9, upon Mr. Count Adolfo Di Bniú Bninski, of the archdiocese of Posen.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary. The Plaque of the Order of Saint Gregory the Great, civil class: February 1938. To the Most Noble Baron, Commendatore Camillo Edmondo Carlo de Warenghien de Flory, of the Archdiocese of Cambrai. The Commendatorship with Plaque of the Order of Saint Gregory the Great, civil class: January 18, 1938. To the Reverend Doctor Giuseppe Bruni (Italy). To the Reverend Engineer, Doctor Carlo Holey, of the Archdiocese of Vienne. February 20. To the Reverend Enrico Kuijpers, of the Diocese of Haarlem. February 22. To the Reverend Doctor Arturo Maixner (Czechoslovakia). March 31. The Commendatorship of the Order of Saint Gregory the Great, civil class: January 18, 1938. To the Reverend Doctor Arduino Giovannangeli (Italy). To the Reverend Tommaso Leonetti, of the Diocese of Andria. February 1. To the Reverend Andrea Voituriez, of the Archdiocese of Cambrai. February 15. To the Reverend Doctor Paolo Tariel, of the Archdiocese of Paris. February 25. To the Reverend Gaetano Tomé, of the Diocese of Brzesc. February 28. To the Reverend Doctor Pietro Ravier du Magny, of the Archdiocese of Lione. To the Reverend Mceforo Dabrowiecki, of the Archdiocese of Poznan. To the Reverend Mario Calvelli, of the Archdiocese of Firenze. March 9. To the Most Noble Marquis Vittorio Negrone, of the Archdiocese of Genova. The Knighthood of the Order of Saint Gregory the Great, civil class: February 21, 1938. To the Reverend Francesco Maria Rouppe van de Voort, of the Diocese of Bois le-Duc. February 22. To the Reverend Leone Poncet, of the Diocese of Grenoble. February 23. To the Reverend Guglielmo A. Grollenberg, of the Diocese of Haarlem. February 28. To the Reverend Bartolomeo Burzio, of the Archdiocese of Turin. March 6. To the Reverend Natale Vernay, of the Archdiocese of Lione. To the Reverend Paolo Magnin, of the same Archdiocese. To the Reverend Carlo Bertucat, of the same Archdiocese. To the Reverend Pietro Exaltier, of the same Archdiocese. To the Reverend Antonio Tollet, of the same Archdiocese. To the Reverend Carlo Mouterde, of the same Archdiocese. To the Reverend Renato Biot, of the same Archdiocese. To the Reverend Antonio Guerpillon, of the same Archdiocese. To the Reverend Teodoro Perrin, of the same Archdiocese.

[*Latin ed. p. 177*]

Diarium Romanae Curiae 6, March 9th » 12, 16, 26 » » » » » » »)) » » » 30 » 177, 1938. To Mr. Régis Mortamet, of the same archdiocese. » To Mr. Giuseppe Messayeh, of the Patriarchate of Babylon of the Chaldeans. * » To Mr. Giuseppe R. Broussard, of the diocese of Galveston. » To Mr. Gerard Kamerbeek, of the diocese of Haarlem. » To Mr. Angelo Caratello,

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Esquire, of the archdiocese of Ancona. » To Mr. Vincenzo Porta, Doctor, of the diocese of Vicenza. » To Mr. Felice Saggiorato, Doctor, of the same diocese. » To Mr. Filippo Magi, Doctor (Rome). » To Mr. Carlo Maslen, of the archdiocese of Westminster. » To Mr. Count Gilbert de Chambrun, attached to the Embassy of France at the Holy See. The Grand Cross of the Order of St. Gregory the Great, military class: February 20, 1938. To His Excellency, Mr. General Don Anastasio Somoza, President of the Republic of Nicaragua. The Commander's Cross of the Order of St. Gregory the Great, military class: February 12, 1938. To the Reverend Mr. Agostino Sacconi, Cadet of the Noble Pontifical Guard. The Knight's Cross of the Order of St. Gregory the Great, military class: March 7, 1938. To Mr. Luigi Gosswiller, Doctor, Lieutenant Colonel, of the archdiocese of Lyons. The Grand Cross of the Order of St. Sylvester: February 22, 1938. To His Excellency, Mr. Don Manuel Cordero Reyes, Doctor, Minister of Foreign Affairs of the Republic of Nicaragua. » » » To His Excellency, Mr. Don Giuseppe E. Lefevre, Minister of Foreign Affairs of the Republic of Panama. 25 » » To His Excellency, Mr. Don Tobia Zúñiga Montúfar, Esquire, Minister of Foreign Affairs of the Republic of Costa Rica. March 10th » To His Excellency, Mr. Augusto Tentelis, Professor, Minister of Public Instruction of the Republic of Latvia. » » » To His Excellency, Mr. Vilis Gulbis, Minister of the Interior of the Republic of Latvia. » » » To His Excellency, Mr. Luigi Adamovics, Professor, formerly Minister of Public Instruction of the Republic of Latvia. 31 » » To Mr. Francesco Havelka, Doctor (Czechoslovakia).

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis – Official Commentary: The Order of St. Sylvester, conferred with a plaque: January 18, 1938. To the Reverend Doctor Ercole Vellani (Italy). January 27. To the Reverend Géza Szalay, of the Archdiocese of Agria. February 22. To the Reverend Giovanni Battista Chevalier (Panama). March 10. To the Reverend Silvino Rangel De Castro (Brazil). To the Reverend Professor Martino Primanis (Latvia). To the Reverend Professor Giulio Auskaps (Latvia). To the Reverend Janis Tepfers (Latvia). March 31. To the Reverend Doctor Cenék Sofferle (Czechoslovakia). The Order of St. Sylvester, conferred: January 18, 1938. To the Reverend Giovanni Rocca (Italy). February 16. To the Reverend Engineer Luigi Candiani, of the Diocese of Treviso. February 28. To the Reverend Doctor Giovanni Lénárd, of the Diocese of Veszprém. March 7. To the Reverend Remo Cane, of the Diocese of Novara. To the Reverend Alfredo Cane, of the same diocese. To the Reverend Professor Giovanni Cazzulani, of the Diocese of Lodi. March 9. To the Reverend Pietro Giani, of the Archdiocese of Florence. March 10. To the Reverend Professor Karlis Straubergs (Latvia). To the Reverend Edoardo Dimìns (Latvia). To the Reverend Guglielmo Kalnins (Latvia). March 12. To the Reverend Doctor Giuseppe Pollicina, Archdeacon, of the Diocese of Cuneo. March

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14. To the Reverend Francesco Bertoni, of the Diocese of Bova. March 31. To the Reverend Doctor Filoteo Ricci, of the Diocese of Vasto. The Knighthood of the Order of St. Sylvester: September 24, 1937. To the Reverend Doctor Giuseppe Langer, of the Diocese of Secovia. February 14, 1938. To the Reverend Giuseppe Zamboni, of the Archdiocese of Bologna. To the Reverend Mario Pasquali, of the same Archdiocese. February 24. To the Reverend Antonio Troya, of the Archdiocese of Torino. March 4. To the Reverend Aurelio Malgherini, of the Diocese of Andria. March 9. To the Reverend Fattohi Shemoun, of the Patriarchate of Babylon of the Chaldeans. March 23. To the Reverend Salvatore Grasso, of the suburbicarian Diocese of Velletri. To the Reverend Ignazio Fongoli (Rome). To the Reverend Ambrogio Molla, of the Archdiocese of Siracusa. March 26. To the Reverend Luigi Fiorini, of the same Archdiocese. To the Reverend Plinio Canonici, of the same Archdiocese.

[*Latin ed. p. 179*]

From the Roman Curial Diary, number 179, with tickets from the Secretary of State: The Most Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains in commendam:

March 8, 1937: Monsignor Giovanni Grego, of the diocese of Trieste.

July 28: Monsignor J. Donaldo Conway, of the diocese of Davenport.

December 9: Monsignor Giuseppe Mendes, of the diocese of Ribeirao Preto.

January 5, 1938: Monsignor Paolo Hindo, of the Patriarchate of Antioch of the Syrians.

January 5: Monsignor Hanna Ezzo, of the same Patriarchate.

January 20: Monsignor Giuseppe Jankovics, of the diocese of Giavarino.

January 20: Monsignor Pietro Piazza, of the diocese of Brzesc.

February 3: Monsignor Giovanni Pezzi, of the diocese of Faenza.

February 3: Monsignor Salvatore Baldassari, of the same diocese.

February 3: Monsignor Bonaventura Jovene, of the archdiocese of Amalfi.

February 10: Monsignor Pietro Barbieri, of the diocese of Vigevano.

February 10: Monsignor Tito Ferraioli, of the suburbicarian diocese of Palestrina.

February 10: Monsignor Giovanni Battista Mura, of the archdiocese of Cagliari.

February 10: Monsignor Efisio Migoni, of the same archdiocese.

February 10: Monsignor Carlo Isotti, of the diocese of Fano.

February 21: Monsignor Ambrogio Marchioni, of the archdiocese of Naples.

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February 21: Monsignor Giovanni Battista Scapinelli di Léguigno, of the diocese of Massa Carrara.

February 21: Monsignor Romolo Carboni, of the diocese of Fano.

February 21: Monsignor Angelo Abbo, of the diocese of Albenga.

February 21: Monsignor Giuseppe Latini, of the diocese of Teramo.

February 21: Monsignor Giulio Albani, of the same diocese.

February 21: Monsignor Roberto Canepone, of the diocese of Amelia.

March 10: Monsignor Amasio Bonomi, of the diocese of Ferentino.

March 24: Monsignor Dante Giorgetti, of the diocese of Orvieto.

March 24: Monsignor Pacifico Brozzi, of the same diocese.

March 24: Monsignor Giuseppe Corso, of the diocese of Nicotera.

March 24: Monsignor Michele Gallo, of the same diocese.

March 24: Monsignor Francesco Pugliese, of the diocese of Tropea.

March 24: Monsignor Giuseppe Casaburi, of the same diocese.

March 30: Monsignor Ugo Mori, of the diocese of Pescia.

March 30: Monsignor Salvatore Podo, of the archdiocese of Otranto.

March 30: Monsignor Angelo De Luca, of the same archdiocese.

April 7: Monsignor Giuseppe Bronzini, of the diocese of Ivrea.

April 14: Monsignor Davide Alberto Petry, of the archdiocese of New York.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary of the Extraordinary Secret Chamberlains of Sword and Cape of His Holiness: January 6, 1938. The Most Reverend Count Stefano Dambski, of the diocese of Premislia of the Latins. March 19. The Most Reverend Count Ugo Strachwitz, of the archdiocese of Olomouc. Honorary Chamberlains in peacock blue attire of His Holiness: December 18, 1937. The Reverend Monsignor Giovanni Herezeg, of the archdiocese of Vienne. February 21, 1938. The Reverend Monsignor Giuseppe Cupi, of the diocese of Montefeltro. March 3. The Reverend Monsignor Rodolfo Bibenwein, of the archdiocese of Vienne. March 21. The Reverend Monsignor Corrado Lazzeri, of the diocese of Arezzo. February 24. The Reverend Monsignor Mario Picco, of the archdiocese of Turin. The Reverend Monsignor Antonino Ribaudo, of the archdiocese of Palermo. Extraordinary Honorary Chamberlains of Sword and Cape of His Holiness: January 13, 1938. The Most Reverend Mr. Francesco Sabrán, of the archdiocese of Lione. The Most Reverend Mr. Alberto Cotte, of the same archdiocese. February 24. The Most Reverend Mr. Filippo Spada (Rome). The Most Reverend Mr. Augusto Onorio Frascari Diotallevi (Rome). Honorary Chaplain outside of Rome of His Holiness: February 10, 1938. The Reverend Monsignor Alessandro Gavio, of the diocese of Tortona. NECROLOGY: April 1, 1938. The Most Reverend

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Monsignor Giuseppe Giov. Rice, Bishop of Burlington. April 5. The Most Reverend Monsignor Ludovico Termier, Bishop of Tarantasia. April 21. The Most Reverend Monsignor Alessandro Le Roy, Archbishop titular of Cariana. May 2. The Most Reverend Monsignor Meola Jezzoni, Bishop titular of Sebaste of Palestina. May 5. The Most Reverend Monsignor Giorgio Delrio, Archbishop of Oristano.

[*Latin ed. p. 181*]

Year and Volume XXX, June 10, 1938 (Series II, Vol. 5) - No. 7. OFFICIAL COMMENTARY OF THE PAPAL ACTS, His Holiness's Address to the Universal Congress of the Eucharist, given by radio from Budapest on May 29, 1938.

Venerable Brothers, beloved Sons.

As long as We are given, through the marvelous invention of radio, that paternal charity which overcomes all distances, We seem to be present with you, as if returning to the capital of Hungary; for many years ago We visited Budapest, and We admired, with great delight, not only the monuments of past events, but also the ancient and active faith of the Hungarians.

Indeed, the memory of that time still brings joy to our heart: the events, for the glory of your memory, revive before our eyes, and move us again with intense admiration. We still recall the equestrian statue of St. Stephen, the Apostolic King, erected in the Fisherman's Bastion; and He seems to us to be perpetually blessing his people, and to be preserving them, safe within his protection, governing them, and helping them with heavenly aid. We speak of St. Stephen, who offered his kingdom to Blessed Peter, his eternal successor, and who desired to receive royal power only from him. And we remember the most holy young Emeric, his son, who, in the prime of his youth, ascended to the heavenly homeland, and whose pious life and gentle manners we recall; and we propose him again to the Catholic youth as an example to follow, as was done a few years ago, at the close of the ninth century after his death.

1 1 CFR. A. A. 1930, pp. 323 and 390. ACTA, Vol. V, No. 7. - June 10, 1938.

[*Latin ed. p. 182*]

182. Acta Apostolicae Sedis – Official Commentary. Moreover, many men and women from your nation, as, for example, the most holy Elizabeth and King St. Ladislaus, have distinguished themselves by their evangelical virtues, the brilliance of their lives, and their outstanding examples, illuminating Hungary and making it, as it were, an unconquerable bulwark against those who assail the Christian name and the civil order of Europe. Therefore, first of all, we turn our thoughts to you, most beloved sons of Hungary; and together with the divine graces that signify eternal life, we earnestly pray that you may enjoy, from God, that peace which surpasses all understanding, without which true peace cannot exist; and that you

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may also receive, as is due to the Hungarian people, the dignity of peace. And then, to you all, individually, who are celebrating the Eucharistic Congress in Budapest, we impart a paternal blessing; and while our Redeemer, veiled in Eucharistic garments, appears almost visible to the eyes of faith, we fervently implore Him to foster, increase, and strengthen with His divine aid these consolations, this hope for better times which we hold dear; and to benignly dispel that disturbance and obscurity of spirits which so greatly afflicts us, driving away the heavenly clouds which seem to foretell new storms, and to soothe them with the rays of His light and the blessings of His grace.

We impart a special blessing to the most beloved clergy and people of Hungary; and we pray for all those who govern the affairs of this Apostolic Kingdom, and who, having received our Most Reverend Legate with such honor, and who have offered him zealous, harmonious, and diligent assistance for the successful outcome of the Congress. May God grant that your Eucharistic Congress, kindled with charity in the hearts of all, may bear abundant and blessed fruits; not fleeting ones, but those that will endure forever. May it preserve ancient faith, increase the hope of eternal life, and so foster and nourish the flame of divine love, the source of Christian virtue, that even those who have strayed most miserably from Christ the Lord may, moved by the example of goodness, dare to return to His most loving embrace. And may the blessing of God Almighty, Father, Son, and Holy Spirit, descend upon you and remain with you always.

[*Latin ed. p. 183*]

Acta Pii PP. CONSTITUTIONES: 'XI 183 APOSTOLICAE. CRYPTOFERRATAE. UT CRYPTOFERRATAE COENOBIUM, PROPE URBEM, IN ABBATIAM « NULLIUS », ID EST, MONASTERIUM EXARCHICUM, ERIGATUR, MONACHIS BASILIANIS RITUS BYZANTINI CONCREDITUR, ET EI IURA AC PRIVILEGIA STATUUNTUR. PIUS EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Cryptaeferratae Coenobium, quod, licet inter gentes latinas et prope Urbem ipsam positum, inde ab exordio Byzantinum ritum adhuc usque servavit, Romanorum Pontificum erga orientales Ecclesias propensissimi animi praeclarum semper exhibuit testimonium. Quod quidem animo volentes, ex quo Nos inscrutabili Dei consilio ad Petri Sedem evecti sumus, non mediocri gaudio sumus gaudebere sub peculiare Nostro patrocinio Coenobium illud recipere, quod, saeculo decimo primo ineunte a Divino Nilo Iuniore conditum, temporum decursu magis in dies floruit, veluti orientalis fulgidissima gemma in Romani Pontificis tiara inserta. Nos enim fugere non poterat historiam illius Abbatiae cum Romanae Ecclesiae arctissime semper coniunctam fuisse, eamque Praedecessores Nostros plurimis cumulasse privilegiis et honoribus, quibus et christifidelibus venerabilior redderetur et ad exoptatam Ecclesiarum orientalium cum

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Apostolica Sede unionem promovendam aptior fieret. Huius pontificiae erga Cryptoferratense Coenobium dilectionis non unum in medium proferri potest exemplum; sed, ut proximiores tantum aevi res breviter attingamus, memorare iubet cl. m. Leonem Papam Tertium Decimum, qui in Abbatia illa et Byzantini ritus integritatem instauravit et monasticam disciplinam ad S. Basilii Magni regulas propius restituit, et auctor fuit ut ubique gentium vulgarentur ingenuarum artium opera, quibus pia fidelium devotio S. Mariae Cryptaeferratae Basilicam ditavit, ad quam illi Roma, ex Latio, ex ipsis remotis Orientis Byzantini regionibus omni tempore frequentes confluxerunt. Nec minor fuit in Coenobium ipsum tam s. m. Pii Papae Decimi munificentia, quam fel. rec. Benedicti Papae Quintidecimi.

[*Latin ed. p. 184*]

184. Acts of the Apostolic See – Official Commentary. With paternal solicitude, We instituted a Greek-Albanian Pontifical Seminary and entrusted it to the care of the Monks of St. Basil. Following the footsteps of Our Predecessors, and moved by the same apostolic charity, We have decided to offer a special testimony of Our affection for that Monastery, so that it may be evident to all that the Roman Pontiff, together with the entire Church, firmly hopes that, through the study and diligent work of the Monks of St. Basil, all the faithful of the Byzantine rite, once most closely united with the See of Peter, and later torn away from it by a most grievous schism, may one day be brought back to the unity of the Catholic Church. Let all know that We highly esteem the excellent teachings of those Monks, their labors in the liberal arts, and especially in Byzantine iconography, to which they dedicate the keenness of their most learned minds. From that very Monastery, in which, as all know, there exists a celebrated library, richly furnished with manuscript codices painted with minium, many works worthy of praise are produced, pertaining to the polyglot printing art, to Greek paleography, and to paintings executed in the Greek manner with minium; there, indeed, there is a workshop of great usefulness for restoring codices and books damaged by the ravages of time and men. Considering all these things, and intending above all the good of souls, after consulting with the Venerable Brethren, Our Cardinals of the Holy Roman Church, who preside over the Congregation for the Eastern Church, and after hearing the Venerable Brother, Our Cardinal Francis, of the Holy Roman Church, Marchetti Selvaggiani, Bishop of the suburbicarian diocese of Tusculum, in which the town of Cryptaferrata is located, after mature deliberation, We have decided to raise that Monastery to a higher degree of dignity. Therefore, with the full extent of Our apostolic authority, We promote, erect, and establish the aforementioned Monastery of Cryptaferrata, as We have mentioned above, into an Abbey, belonging to no diocese, or an Exarchate Monastery, retaining the same name of St. Mary of Cryptaferrata,

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and We declare it to be immediately subject to Us and to the Holy See, and We entrust it to the Monks of the Byzantine rite of St. Basil. This new Abbey has no territory, and is now separated from the diocese of Tusculum, and its boundaries are defined as follows: the Via Giuliano Della Rovere, commonly called della Cartiera, the bridge of the castle, the walls of the valley, the path between the property of the Sisters Missionaries of the Blessed Virgin and the estate of the Abbey, and the olive grove currently belonging to the Mazzanti family. Furthermore, We decree that the Abbot of this Abbey shall be the Archimandrite for the time being of the Italian Congregation.

[*Latin ed. p. 185*]

Acta Pii PP. XI, 185, concerning the Basilian Monks. Furthermore, We grant to the new Abbey of the Nullius Congregation of Saint Mary, possessing a Crypt, and to its present Abbots or Archimandrites, although the Abbey itself lacks at least three parishes as required by law, by a special grace, notwithstanding the prescription of Canon 319, § 2, C.I.O., all the rights, privileges, honors, and powers to which other Abbeys of the Nullius Congregation and their superiors are commonly entitled throughout the world, and they shall also be subject to the same offices and duties. The abbatial church shall remain the Basilica of Saint Mary of the Crypt, in which We hold the seat of the Abbot or Archimandrite, with all the honors and privileges that have been conferred upon it by the Supreme Pontiffs over the course of centuries. Moreover, We decree that the Italian Congregation of the Basilian Monks, as mentioned above, shall provide some assistance to the Archimandrite or Ordinary to support his burdens. We wish that, in no way, may any part of the abbatial territory, within the previously described boundaries, be alienated or ceded, whether by sale, lease, or any other means, without the authority of the Apostolic See; so that if any part of that territory is ceded without the permission of the Apostolic See, such cession shall be considered entirely invalid and unlawful. Nothing shall be changed regarding the rights and obligations of the parish with the Byzantine rite of the aforementioned Church of Saint Mary, according to what was established by Us in the Decree Quanta Romanorum, issued by the Sacred Congregation for the Eastern Churches on the nineteenth of May, in the year nineteen hundred and thirty-three. We also wish that the right of the Basilian Monks to lead sacred processions three times a year through the public streets of the Crypt shall remain in force, if they so desire, namely on the twenty-second of August, that is, on the feast of the Lion of Saint Mary, on the solemnity of Saint Nilus the Younger, Founder and Protector of the town of Crypta, and on the evening of the major feast of the sixth day of the week; however, the Ordinary, the Archimandrite, shall inform the Cardinal Bishop of Tusculum annually regarding these processions. For all of the matters above, as arranged and established, We

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entrust the execution to the venerable Brother Peter Pisani, titular Archbishop of Tomita and Assistant to the Apostolic See, delegating to him the necessary and appropriate powers, and also the power to delegate any man of ecclesiastical dignity to carry out the aforementioned purpose, with the obligation of promptly sending a certified copy of the executed acts to the Sacred Congregation for the Eastern Churches. Furthermore, We declare that these present Letters and everything contained within them shall be valid and effective, without prejudice to any Apostolic Constitutions and Ordinances or other contrary provisions. To no one shall this page of erection, constitution, derogation, concession, statute, be...

[*Latin ed. p. 186*]

It is not permitted to anyone to infringe or contradict Our mandate and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul.

Given from the Vatican, in the year of Our Lord one thousand nine hundred and thirty-seven, on the twenty-sixth day of the month of September, in the feast of Saint Nilus the Younger, in the sixteenth year of Our Pontificate.

Fr. TH.

PIUS, O. P.,

Card. BOGGIANI

EUGENIUS

Card. TISSERANT

Cancellarius S. R. E. S. C.

prò E'col. Orient.

Alfonsus Carinci, Proton.

Apost.

Vincentius Bianchi-Cagliesi, Proton. Apost.

Loco © Plumbi Reg. $n Cane. Ap., Vol. LVIII, n.58 - A. Trussar&i.

THE ARCHDIOCESE OF TOKIO IS DIVIDED INTO TWO PARTS, ONE OF WHICH WILL BE HELD BY THE ARCHDIOCESE OF TOKIO, AND FROM THE OTHER A NEW DIOCESE, "YOKOHAMA," IS ERECTED, AS A SUFFRAGAN SEE OF THE METROPOLITAN CHURCH OF TOKIO.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

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"What has long been desired by all, namely, that the Metropolitan Church of Tokio, in the very capital city of the Japanese Empire, Tokio, which was erected and established by apostolic letters under the seal, not greater than those which We received from Our blessed predecessor, Pope Leo XIII, on the fifteenth day of June of the year one thousand eight hundred and ninety-one, be entrusted to the care of the native clergy, can now, at least in part, be brought to fruition, because the native priests are not yet so numerous that, although burning with zeal for souls, they are equal to the care and governance of that vast archdiocese of the Christian faithful. We..."

[*Latin ed. p. 187*]

The Acts of the Popes, 187 XI, therefore, contain nothing older than this; with the prior and most favorable consent of the most Reverend Brother John Alexis Ghanibon, formerly Archbishop of Tokiensis, and of our beloved son, the Moderator General of the Society of Missions to Foreign Lands of Paris, which founded the Church of Tokiensis through long and apostolic labors and has hitherto held it in trust, and with the favorable opinion of the most Reverend Brother Paul Marello, titular Archbishop of Doclea, Apostolic Delegate in Japan; after mature deliberation by all, we have decided to divide that Archdiocese, which is abundant in territory, into two parts, one of which we entrust to the Japanese clergy for its governance, and the other we will erect into a new diocese, to be entrusted to the aforementioned Society of Missions of Paris. Therefore, in order that this may be accomplished, and with the advice of our Most Reverend Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and by the fullness of our apostolic power, we divide the entire territory of the Archdiocese of Tokiensis into two parts; one of which includes the city of Tokio and the civil prefectures of Tokio and Chiba, and which will henceforth constitute the territory of the Archdiocese of Tokiensis; the other, consisting of the remaining territory, namely the civil prefectures which are commonly called Kanagawa, Shizuoka, Yamanashi, Nagano, Gunma, Tochigi, Ibaraki, and Saitama, we erect and establish into a new diocese, to be called the Diocese of Yokohama. Furthermore, we wish that the Metropolitan Church of Tokiensis be entrusted to the care and governance of the Japanese clergy from this very day, fostering the certain hope that this will certainly contribute to the good of souls and the growth of the faith through the diligent efforts of indigenous priests. We entrust the new Diocese of Yokohama to the Society of Missions to Foreign Lands of Paris, which, as we have said before, has diligently labored in that region for the glory of Christ. However, for our own and for the good pleasure of the Apostolic See, we entrust it to them. We establish the seat of this new Diocese of Yokohama in the city of Yokohama, and we erect the episcopal chair in

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the church dedicated to the Most Sacred Heart of Jesus, located in the same city; and for this reason, we raise it to the rank and dignity of a Cathedral Church, and we grant to it and to its Bishops, for the time being, all the rights, honors, insignia, favors, graces, and privileges with which other Cathedrals and their prelates are commonly endowed and enjoy; and we likewise subject them to the same burdens and obligations with which other Cathedrals and their prelates are burdened. Furthermore, we constitute the aforementioned new Diocese of Yokohama as a suffragan of the Metropolitan Church of Tokiensis, and we subject its Bishop, for the time being, to the metropolitan jurisdiction.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - We append the official commentary of the Archbishop of Tokiensis. Until, moreover, a Chapter of Canons is established in the Cathedral Church of Yokohama, we decree that diocesan Consultors be chosen and employed for the purpose of legal proceedings. Furthermore, concerning the governance and administration of this new diocese, the establishment of the episcopal endowment, the election of a Capitular Vicar or Apostolic Administrator in the event of a vacancy, the institution of young men called to the clerical state, the rights and obligations of clergy and laity, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. We also command that all documents pertaining to this new diocese be delivered from the chancery of the Archdiocese of Tokiensis to the new diocese of Yokohama as soon as possible, to the episcopal curia, so that they may be religiously preserved in its archives. For all the matters above, as arranged and established, we choose the Reverend Brother Paul Marella, Apostolic Delegate in Japan; and therefore, we grant him the necessary and appropriate powers, including the power to delegate to any man in ecclesiastical dignity, as may be required for the purpose in question; and we impose upon him the duty of transmitting to the Holy Congregation of Propaganda Fide an authentic copy of the acts of execution within six months from the date of these documents. Moreover, these documents and everything contained therein shall never, at any time, be subject to challenge, or called into question on the grounds of fraud, or error, or nullity, or of our intention, or by any other defect, whether substantial or otherwise; but they shall be considered, as made and issued with full knowledge and authority, to be perpetually valid, and to have their full and complete effect, and to be inviolably observed by all to whom they apply; and if anyone, knowingly or unknowingly, should attempt to contravene these matters, we will and decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, special or general Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions.

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Finally, we will and command that these documents, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office, shall be given the same full faith as if they were presented or shown. To no one shall it be permitted to infringe or contradict this page of division, commission, erection, subjection, mandate, statute, derogation, and our will. If anyone, by some audacity—

[*Latin ed. p. 189*]

The Acts of Pope Pius XI state that anyone who should presume to attempt this will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-seven, on the ninth day of the month of November, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FÜMASONI BIONDI
Cancellarius
8. R. E.
8. C. de Propaganda Fide
Praef.
Iosephus Wilpert, Decanus
Collegii Proton. Apost.
Vincentius Bianchi-Cagliesi, Proton. Apost.
Loco
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III

DE OUBANOTI-CHARI

THE APOSTOLIC PREFECTURE OF OUBANGUI-CHARI IS ELEVATED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

If the Christian cause in any Apostolic Prefecture has made notable progress through the diligent study of the preachers of the Gospel, with the help of God, it is fitting and proper that We elevate that Prefecture to

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a higher rank.

Now, since this is the case in the Apostolic Prefecture of Oubangui-Chari in French Equatorial Africa, entrusted to the care of the Congregation of the Holy Spirit, in which, through the diligent and tireless work of the missionaries of that same Congregation, despite all kinds of difficulties, considerable progress has been made, especially in this time, We, after repeated prayers from the Moderator General of that Institute, and with the advice of the superiors of Our Venerable Brothers of the Sacred Congregation for the Propagation of the Faith, with a willing heart, have decided to promote that Prefecture of Oubangui-Chari, after mature deliberation, to the rank and dignity of an Apostolic Vicariate.

Therefore, in order that this may be accomplished, and with the consent of those who are concerned, or who may presume to have an interest in the matter, We, by the fullness of Our apostolic power, elevate the Prefecture of Oubangui-Chari in...

[*Latin ed. p. 190*]

Acts of the Apostolic See, 190. Official Commentary. We promote and establish the Apostolic Vicariate, retaining the same name, and, with our approval and that of the Apostolic See, we wish to grant to the aforementioned Congregation of the Holy Spirit, which, as we have said before, has hitherto labored with apostolic zeal in that place, the same, so that it may continue to do so in the future. Therefore, we grant to this new Apostolic Vicariate of Oubangu-Chari and its Ordinaries for the time being, all the rights, privileges, honors, and powers with which other Vicariates and their prelates enjoy and possess by common right, and we likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and decreed, we wish and order to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we wish that these Letters, whether transcribed or excerpted, even if printed, shall have the same full faith and credit, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if these very Letters were presented or shown. However, no one is permitted to infringe upon or contradict this our decree, establishment, constitution, commission, statute, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and thirty-seven, on the second day of the month of December, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

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Card. BOGGIANI,

Chancellor of the Holy Roman Church.

P. Card. FUMASONI BIÒNDI,

Prefect of the Congregation for the Propagation of the Faith.

Iosephus Wilpert, Dean of the Pontifical College.

Franciscus Hannibal Ferretti, Pontifical Delegate.

[Reference to a publication: *Plumbi Reg., in Cane. Ap., Vol. LVIII, n. 14*] - Al. Trussardi.

[*Latin ed. p. 191*]

The Acts of Pope Pius XI, Book IV.

TRANSFER OF THE PRESBYTERAL TITLE OF SAINT THOMAS IN PARIONE TO THE CHURCH OF SAINT MARY IN VALLICELLA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

Since the church of Saint Thomas in Parione in the City has become less adorned through the ravages of time, We, having carefully considered all things, have judged it fitting and proper to transfer the cardinal's title, by which that church has hitherto been adorned, to the parish church of Saint Mary in Vallicella, which, by its size, its artistic decoration, and especially by the illustrious memories of Saint Philip Neri, the Apostle of the City, rightly named, and by the very sacred relics of him preserved therein, appears to excel among the neighboring churches in the frequency of the people and in piety.

Wherefore, having provided what is necessary, and with the consent of those who may presume to have an interest, by the fullness of Our Apostolic authority, by the force of these Letters, We transfer the title, by which the aforementioned church of Saint Thomas in Parione has hitherto been adorned, to the church of Saint Mary in Vallicella; and We grant to it, therefore, all the rights and privileges which belong to other churches in Rome that are adorned with a cardinal's title, together with all the burdens and obligations to which they are subject.

Notwithstanding any contrary things, We decree and We will that these present Letters shall always exist and be valid and efficacious, and shall fully produce and obtain their effects, and that they shall fully suffice for those to whom they pertain, now and in the future; and that, rightly, judgment shall be rendered and defined, and that whatever may be attempted otherwise by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this time forward.

Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-seven, on the twelfth day of the month of December, in the sixteenth year of Our Pontificate.

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[Signatures:]

ER. TH. PIUS

O. P.
Card. BOGGIANI

Fr. RAPHAËL

C.
Card. ROSSI
Cancellarius
S. R. E.
S. C. Consistorialis
a Sécrëtis
Alfonsus Carinci, Proton. Apost.
Vincentius Bianchi Cagliesi, Proton. Apost.
Loco

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary

TRICHINOPOLITAN DIOCESE: DIVISION AND ERECTION OF THE NEW DIOCESE OF "MADURENSIS."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

If, among any people who are not yet believers, a diocese, which is usually characterized by excessive territorial extent, has, through the labors of those who preach the Gospel, with God's favor, made not inconsiderable progress in the number of the faithful and in the strength of their faith, it seems to be for the good of the spiritual flock and for its proper governance, that the territory of that diocese be divided and a new diocese be established there, entrusted to the care of another vigilant pastor. It seems, moreover, to be beneficial, as all desire, that the administration of such dioceses, whenever it can be done, be entrusted to the native clergy, since they, knowing the language and customs of their citizens better than others, can certainly more easily draw them to the Kingdom of Christ.

Therefore, since the Catholic cause is happily increasing in the diocese of Trichinopolis in the East Indies, which extends over a very large territory, it has seemed opportune, in order to achieve a greater good for the faithful there, to divide it into two parts, and to entrust one of these parts to the secular native clergy, according to the proposal given by the Most Reverend Brother John Peter Leonard, Bishop of Trichinopolis.

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After consultation with Our Most Reverend Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also with the favorable opinion of the Most Reverend Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the East Indies, We, having carefully considered all matters, and with the consent of those whose interests are involved, by the fullness of Our apostolic authority, separate from the diocese of Trichinopolis the entire territory that is presently under the jurisdiction of that Bishop, and which, however, belongs to the civil district of Tinnevelly, together with that small part of the kingdom of Travancore located to the east of the Ghat mountains, and also the districts of Ramnad and Madura, with the exception of the civil subdivisions, commonly called taluks, of Paini and Dindigul.

This territory, thus divided, We erect into a new diocese, to be called Madurensis, and We constitute it a suffragan of the metropolitan Church of Bombay.

[*Latin ed. p. 193*]

The acts of Pope Pius XI, which we decree for the members of the Society of Jesus, for our own and the Apostolic See's approval. The diocese of Trichinopoly, having been diminished in territory, shall henceforth consist of only five civil subdivisions, or taluks, namely Paini, Dindigul, Kulitalei, Trichinopoly, and Kalattur, and we entrust it to the care of the secular clergy native to that region. We establish the seat of the Bishop of Madurai in the city of Madura, from which the newly erected diocese takes its name, and we establish the episcopal cathedral, until otherwise provided for, in the church dedicated to the Blessed Virgin Mary, located in that city, and we raise it to the rank and dignity of a cathedral church, with all the rights and privileges, honors, and prerogatives, with which other cathedrals and their prelates are commonly endowed, and with all the corresponding burdens and obligations. Since the circumstances of the present time do not permit the erection of a chapter of canons in the new diocese of Madurai, we grant that, for the time being, canon consultants for the diocese may be chosen and appointed according to the law. Furthermore, until a diocesan seminary is established, clerics shall be sent to the seminary in Trichinopoly for their training. Regarding the governance and administration of the new diocese, the election of a Vicarious Capitular or Administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we order that those things be observed which the sacred canons prescribe. We also command that all documents and records pertaining to the new diocese of Madurai be delivered by the episcopal curia of Trichinopoly to the curia of Madurai as soon as possible, so that they may be religiously preserved in its archives. For all the matters above, as they have been arranged and established, we choose the Most Reverend Brother Leo Peter Kierkels, our Apostolic Delegate in the Orient,

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and we grant him the necessary and appropriate powers to carry out what is intended, including the power to delegate any man constituted in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the duty of transmitting to the Sacred Congregation for the Propagation of the Faith, within six months from the date of these documents, an authentic copy of the completed acts. We decree that these documents, even when transcribed and printed, shall have the same validity as if they were presented or shown, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. Furthermore, these documents and everything contained therein shall never, at any time, be impugned or called into question for any reason of fraud or deceit, or for any reason of nullity or intention, or for any other substantial and unforeseen defect, but they shall be considered as having been issued with full knowledge and authority.

[*Latin ed. p. 194*]

We declare and decree that the acts of the Apostolic See, having been fully carried out and issued, shall always remain valid, and shall produce and obtain their full and complete effects, and that they must be inviolably observed by all to whom they pertain, and that if, in any way, by any authority, knowingly or unknowingly, anything should happen to contravene them, it shall be entirely null and void, and we so decree. Notwithstanding, however, the rules established in synodal, provincial, general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which may be contrary to the foregoing: we derogate from all of these, even those worthy of special mention, by these present enactments. Therefore, no one shall be permitted to infringe or contradict this page of dismemberment, erection, subjection, decree, concession, commission, mandate, derogation, and Our will. If anyone should presume with such reckless audacity to attempt this, let him know that he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-eight, on the eighth day of the month of January, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI P. Card.

FUMASONI BIONDI

Cancellarius
8. R. E. S. C. de Propaganda Fide Praef.
Iosephus Wilpert, Decanus

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Collegii Proton. Apost.

Ludovicus Kaas, Protonotarius Apostolicus.

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APOSTOLIC LETTERS CONCERNING THE TITLE AND PRIVILEGES OF THE BASILICA MINOR, THE CHURCH IN THE PLACE CALLED "LAREN," WITHIN THE ARCHDIOCESE OF ULTRAIECTENSIS, DEDICATED TO SAINT JOHN THE BAPTIST.

PIUS PP. XI

For the perpetual memory of this event.

To the Archdiocesis of Ultraiectensis, within the boundaries, in the place commonly called Laren, a church dedicated to Saint John the Baptist has been erected, which boasts great antiquity. The Venerable Archbishop of the Ultraiectensians reports to Us that the church itself is located near a hill where Saint Willibrord, who, by the grace of God,

[*Latin ed. p. 195*]

The Acts of Pope Pius XI, 195 Sergio, a Pope, was ordained a Bishop, and preached the Gospel in Frisia and in Denmark, and dedicated the first Church to God in that region. In the present temple, conspicuous for its size, grandeur, and beautiful works of art, the divine offices and sacred functions are performed with due solemnity, especially on the occasions of the Solemnities, which are the Feast of the Most Holy Body of Christ and the Nativity of Saint John the Baptist, and on these two festivals, from ancient times, numerous pilgrims of the faithful gather at the aforementioned Church with great spiritual benefit. Therefore, it is not surprising that the Venerable Brother, the Archbishop of Utrecht, has addressed us with humble prayers, so that we might grant that the aforementioned temple be adorned with the honors and privileges of a Minor Basilica, especially so that the obedience and piety of the faithful towards the Most Holy Sacrament of the Eucharist may be increased more and more. We, having heard our beloved Son, the Cardinal Prefect of the Congregation of Sacred Rites of the Holy Roman Church, and having graciously accepted the requests of the aforementioned Prelate, with certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the tenor of the present document, and forever, we declare that the temple dedicated to Saint John the Baptist, within the boundaries of the Archdiocese of Utrecht, in Laren, is adorned with the title and dignity of a Minor Basilica, with the rights and privileges that properly belong to it. These things we grant, decreeing that the present document shall remain firm, valid, and efficacious forever; that it shall have and obtain its full and complete effect; and that it shall fully suffice, now and in the future, for those to whom it pertains, or may pertain; and that it shall be rightly judged and defined;

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and that it shall be null and void from now on if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding all contrary things. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of December, in the year 1937, in the sixteenth year of our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Commentary, Official, ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO CONSISTORIALIS

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

Whereas supplications have been presented to the Apostolic See, that for the good of souls, the parish of St. Apollinaris in the town of Paderno be separated from the diocese of Feretrana and assigned to the diocese of Sarsina;

His Most Holy Lord Pope Pius Divine Providence XI, having maturely considered the matter, and with the favorable vote of the Ordinaries of both dioceses, by the present Consistorial Decree, has decreed that the aforementioned parish of St. Apollinaris in the town of Paderno be separated from the diocese of Feretrana and added to the diocese of Sarsina, thereby altering the boundaries of both dioceses.

Furthermore, His Holiness has deigned to appoint the Most Reverend Theodorus Pallaroni, Bishop of Sarsina, to oversee the execution of this, granting him the necessary and appropriate powers, including the power to delegate, to ensure that the aforementioned objective is achieved, and to require any man constituted in ecclesiastical dignity to promptly remit to the Sacred Consistorial Congregation an authentic copy of the act of execution completed.

Notwithstanding any contrary provisions.

Given at Rome, from the Offices of the Sacred Consistorial Congregation, on this 20th day of February, in the year 1938.

Fr. R. C. Card. Rossi, Secretary.

L. C. & S. V. Santoro, Assistant.

[*Latin ed. p. 197*]

The Sacred Congregational Congregation, 197 II, issues the following decrees concerning the Churches: Our Most Holy Lord Pope Pius XI, by divine Providence, has, through successive decrees of the Sacred Congre-

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gational Congregation, appointed new pastors to the following Churches:

On April 11, 1938: To the titular archbishopric of the Church of Selymbria, Most Reverend Father Joseph Lucian Giray, formerly Bishop of Lycopolis.

On April 23: To the titular archbishopric of the Church of Nicopolis, Most Reverend Father Joseph Butt, formerly titular Bishop of the lesser Church of Alexandria.

On April 29: To the cathedral church newly erected in Libau, Reverend Father Anthony Urbšs, parish priest and vicarius forane in the town of Ludza, in the archdiocese of Riga.

On May 7: To the titular bishopric of the Church of Thubunensis in Numidia, Reverend Father Emmanuel Larrain Errazuriz, of the archdiocese of Saint James in Chile, whom he appointed as Coadjutor with the right of succession to Most Reverend Father Charles Silva Cotapos, Bishop of Talca.

On May 11: To the cathedral church of Nicolet, Reverend Father Albin Lafortune, of the diocese of Joliette.

On May 16: To the cathedral church of Matanzas, Reverend Father Albert Martín y Villaverde, parish priest in the city of Havana.

On May 21: To the cathedral churches of Tergeste and Capodistria, which are perpetually united, Most Reverend Father Anthony Santin, formerly Bishop of Fiume.

On May 24: To the cathedral church of Caceres, Reverend Father Peter Santos, parish priest in the town of Angeles, in the archdiocese of Manila.

On May 24: To the titular bishopric of the Church of Opuntia, Reverend Father John Henry King, General Vicar in the diocese of Portsmouth, whom he appointed as Auxiliary to Most Reverend Father William Timothy Cotter, Bishop of the same diocese.

On May 26: To the cathedral church of Kielce, Reverend Father Ceslaus Kaczmarck, of the diocese of PÅ□ock.

On May 26: To the cathedral church of Garanhuns, Reverend Father Maria de Miranda Villas Boas, General Vicar of the diocese of Aracaju.

On May 26: To the titular bishopric of the Church of Appia, Reverend Father Bernard Griffin, of the archdiocese of Birmingham, whom he appointed as Auxiliary to Most Reverend Father Thomas Williams, Archbishop of the same archdiocese.

Acta, volume V, numbers 7-10. June 9, 1938.

[*Latin ed. p. 198*]

Acta Apostolicae Sedis - 98; : Official Commentary of the SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS "\ ::m> MOST HOLY EUCHARIST TO BE DILIGENTLY GUARDED 1. - At no time has the Apostolic See failed to provide assistance and precautions

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to local Ordinaries, so that the Most Holy Eucharist, which is reserved in our churches, whether by common right or by dispensation, may be diligently guarded, lest it remain exposed to any profanation. The canonical precepts, which have been established over time for this purpose, are now found in canon 126 of the Code of Canon Law, which states:

• • -.v § 1. The Most Holy Eucharist must be reserved in an immovable tabernacle, placed in the middle of the altar.

§ 2. The tabernacle must be constructed of solid material, securely closed on all sides, decently adorned according to the norms of liturgical laws, free from any other object, and so carefully guarded that the danger of any sacrilegious profanation is averted.

§ 3. If a serious reason warrants it, and approved by the local Ordinary, it is not forbidden to reserve the Most Holy Eucharist at night, outside the altar, on a corporal, in a safer and more suitable place, provided that canon 1271 is observed.

§ 4. The key of the tabernacle in which the Most Holy Sacrament is reserved must be diligently guarded, and the priest who has care of the church or oratory must be gravely burdened with the awareness of this.

2. - To this Sacred Congregation, to which the care of the discipline of the seven Sacraments has been entrusted (can. 249), and which has already issued an Instruction of May 26, 1929, "on certain things to be avoided and observed in the celebration of the Sacrifice of the Mass and in the distribution and reservation of the Most Holy Eucharist," it seemed opportune to recall the canonical prescriptions by which the grave duty of guarding the Most Holy Eucharist is entrusted, with brief additions, and to determine other safeguards and means, more suited to our times, by which the Most Holy Euch-

[*Latin ed. p. 199*]

The Sacred Congregation for the Discipline of the Sacraments most diligently safeguards and preserves the Blessed Sacrament from any injury whatsoever. 3. Faithful observance of certain canons (X I. O.) greatly contributes to achieving the desired and most excellent end. It should be noted that, above all, two things are to be observed with great care, so that the Most Holy Eucharist may be preserved in the church: 1° that there be someone to take care of it; 2° that a priest regularly celebrate Mass at least once a week in the sacred place (canon 1265 § 1). However, if, at times, the Apostolic See, due to a lack of priests, grants permission for the sacred species to be renewed even on the fifteenth day, always with the danger of corruption excluded, it never grants a dispensation, but rather urgently insists that there be a person who is responsible for the custody of the Most Holy Sacrament day and night. 2. Furthermore, three things must be kept in mind regarding the aforementioned canon 1269: a) The Most

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Holy Eucharist must be kept in a fixed and immovable tabernacle (§ 1) and securely closed in every way (§ 2); b) the tabernacle must be so carefully guarded that the danger of any sacrilegious profanation is avoided (§ 2); c) the key to the tabernacle must be diligently kept by the priest (§ 4). Several things must be noted regarding each of these. 4. - a) The tabernacle must be fixed and securely closed: this precept cannot, by itself, be dispensed by the Bishop, nor can custom, even if ancient and long-standing, override it, except in the case mentioned in § 3, and even then, it is considered as a first safeguard for the security of the custody of the Most Holy Eucharist. The complete closure implies that the ciborium must be made of a solid material. Indeed, according to liturgical laws, the tabernacle can be made of wood, or of marble, or of metal, the latter material being the strongest of the three; however, what is more important is that it must be made of a solid material, and that all its parts must be closely joined together, exhibiting the greatest possible security, and that it must have a firmly attached door, the hinges of which must be firmly fixed and arranged so as to hold the ciborium securely. In some places, Bishops have prescribed that, for greater security of the Eucharist, the ciborium should consist entirely of metal, and this prescription, where it is in force, must be absolutely observed, as His Eminence Cardinal P. Gasparri teaches. It would certainly be the best course of action if the tabernacle were a true iron chest, which is commonly called (in the vernacular, "cassaforte," "coffre-fort"), so that it cannot be pried open or broken into by means commonly used by thieves, and it must be firmly attached to the altar with strong iron bolts. 3 4 2 Cf. S. R. C. response of February 17, 1881, to the Bishop of Altonen (decree no. 3527). 3 The Ceremonial for Parishes, prepared according to the most recent A. S. sanctions, article V I I, On the Tabernacle, etc., no. 9 to 4. 4 On the Most Holy Eucharist, I I, 263, no. 994.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary - either on the lowest part or on the adjacent wall. These iron chests, however, must be either cast in the shape of a ciborium, which are then to be encased in marble and adorned with other decorations, so that they present the appearance of a skillfully crafted work, in accordance with § 2 of the aforementioned canon; or they must be made in such a way that they can be incorporated into existing tabernacles. Such tabernacles are now called "security" tabernacles (in Italian, "di sicurezza"). To remove any doubt regarding the observance of liturgical laws in the construction of these tabernacles, attention should be paid to the response of the Holy Roman Church of April 1, 1908, to the requests made to it by the Ordinaries of the ecclesiastical province of Milwaukee, in America, by a certain priest who had presented a newly constructed, very solid tabernacle, and which was indeed made in such a way that it did not contradict either the rubrics of the Roman Ritual, nor

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the decrees of the same Holy Office: "Let the response of the Holy Roman Church, given in a similar case on March 18, 1898, be communicated to the priest: namely, that the inventor's intention should be praised, but that the matter, in this case and for the purpose in question, pertains to the local Ordinaries." Similarly, in a case concerning a new custodia for the Blessed Sacrament, a Reverend Bishop, in order to proceed more securely in approving a certain tabernacle, reverently requested of the Holy Roman Church: "Does the described semicircular shape of the door, which is rotated with knobs without hinges, satisfy the liturgical rules, so that nothing prevents the Bishop from recommending the tabernacle, or must the tabernacle be equipped with a door or doors that are attached with hinges and thus rotated?" And the Congregation of Rites, with the support of the Liturgical Commission, considered it appropriate to respond to the proposed question on May 8, 1908, in the following manner: "In this case, nothing in itself prevents it; therefore, to the Reverend Bishop." Indeed, the use of these very solid ciboria provides another effective safeguard for the custody of the Blessed Eucharist. Furthermore, this Holy Congregation does not impose the obligation to replace the tabernacles in churches that are already equipped with ciboria, provided that they truly offer adequate guarantees of security, although it suggests that they be used in newly constructed churches. It is, however, strongly recommended to the Most Reverend Bishops that, out of their zeal for the Blessed Sacrament, they diligently ensure that the ordinary ciboria used in the churches of their diocese present the appearance of solidity sufficient to ward off all danger of sacrilegious profanation, and that those tabernacles which do not inspire complete confidence in the absence of this danger be strictly removed. 5. - b) "The tabernacle must be so carefully guarded that the danger of any sacrilegious profanation is averted." It is not sufficient that in the place...

[*Latin ed. p. 201*]

The Holy Congregation for the Discipline of the Sacraments in Africa decrees that it is not sufficient for the repository to be equipped with such strength that it cannot be pierced with an auger or separated with a chisel, and that it must be secured with such strong locks that they cannot be opened even with false keys: a third safeguard is required: diligent vigilance. Furthermore, this vigilance, which must be constantly exercised, includes many precautions, both common and extraordinary, as the circumstances of the place and time demand. As for the custodian, although it is desirable that he be a cleric, indeed a priest, it is not forbidden that he be a layperson, provided that a cleric is present to secretly open the place where the Eucharist is kept. This custodian should remain near the place, both day and night, so that he can quickly appear when circumstances require, or he should constantly exercise vigilance; he must never abandon the church during the times when it is open to the faithful, and this is especially urgent

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in churches in cities, where thieves, disguised as such, wander through the temples in the guise of pilgrims or beggars, carefully observing the moments when vigilance is relaxed, and with the swiftest movement, as if by the blink of an eye, they commit sacrilegious thefts; or they examine the places, doors, windows, railings, and entrances, especially those that are not the main ones, during the day, so that they may later, at night, carry out their wicked plan. Although this is less common in rural areas, where the presence of a stranger who walks around and enters the church is more easily noticed, and which arouses suspicion among priests and the faithful, this does not relieve the parish priest or rector of the church from the obligation of guarding the Eucharist, the manner and method of which are left to his prudence, considering the circumstances of the place, for example, by himself visiting the church several times a day, or by entrusting the vigilance to trustworthy people living nearby during the day, or by arranging for a private visitation of the Blessed Sacrament by the parishioners at various times of the day. Careful attention must also be paid to the workers and other people who frequent the church, the sacristy, or the priest's house, which are adjacent to it, for reasons of work or other causes. This diligent vigilance over the Blessed Sacrament, prescribed by law, must be maintained during the night, when the church is closed. The main precautions to be taken during the night, which prudence requires, are those that are ordinarily or constantly employed both for protecting the Blessed Eucharist and for preventing the theft of sacred vessels, altar linens, alms, and other church property: I. All the doors of the church must be closed, as far as necessity requires, with strong hinges, strong locks, and bolts, and in such a way that they can only be opened from the inside with keys, while the windows must be either barred or high up.

[*Latin ed. p. 202*]

1. The *Acta Apostolicae Sedis*, Official Commentary, must be consulted regarding the following: 2° It is to be carefully inspected each evening to ensure that no malicious person is concealed within the church; 3° The responsibility for closing the church and for holding its keys is entrusted to individuals of unimpeachable character, especially those who are not given to drunkenness. We can add another precaution, which is becoming increasingly common and which can sometimes provide useful assistance in preventing thefts: namely, the placement of electric bells in suitable locations, which are activated when the doors are opened, or when the tabernacle, altar, or credence table, or candlesticks are touched, thereby immediately alerting the priest or caretaker. Alternatively, special electric devices can be used to suddenly illuminate the church and immediately inform the caretaker of the presence of a thief; however, these devices must be carefully and ingeniously concealed, so as to not arouse any suspicion in the thief, and they must be inspected daily to ensure that they are func-

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tioning properly. A special and extraordinary precaution is provided in § 3 of the aforementioned canon: "If, for some grave reason approved by the local Ordinary, it is not forbidden to reserve the Most Holy Eucharist at night, outside the altar, on the corporal itself, in a safer and more suitable place, provided that the prescriptions of canon 111 are observed." This place is usually the sacristy, provided that it is truly a safer and more suitable place, or a strong and well-locked chest (in Italian, *cassaforte*), if this is preferable, built into a wall in a part of the church. If neither the church nor the sacristy provides sufficient security, the Eucharist can be kept in another safer place, even a private one; in this case, it is the pastor's responsibility to ensure that the Most Holy Sacrament is guarded with due reverence and honor, and that the faith of the faithful in its real presence is not diminished. In such a reservation of the Most Holy Eucharist, the sacred species are not to be placed only on the corporal, but always within a vessel or pyx. Furthermore, when the chalice is removed from the church or returned to it, it is necessary for the priest to be vested in alb and stole, and for a cleric to accompany him, carrying a light, at least regularly. 5. It is also necessary for the pastors of churches to take precautions against thefts, ensuring that pyxides and other sacred vessels of great value are not left in the tabernacles as much as possible, as this attracts the greed and audacity of thieves. When these vessels are used for certain celebrations, it is highly desirable that they be purified and stored in a safe place after the last Mass, a place that is not the sacristy; and any remaining particles should be placed in the ordinary pyx. Furthermore, they should refrain from adorning altars and sacred statues, whether sculpted or painted (and these should also be regularly adorned).

[*Latin ed. p. 203*]

A. The Congregation for the Discipline of Sacraments, having considered the matter of votive offerings exposed for public veneration, such as golden and silver rings, patens, chalices, earrings, pearls, and similar items, has decreed: If such offerings are presented on the occasion of a particular feast day, the same rule applies. The Church should diligently remove these offerings, and the reason for their removal should be clearly explained to the faithful.

6. c. "The key to the tabernacle must be guarded with the utmost diligence by the priest." All the precautions previously mentioned are rendered useless if, which is the most important thing to ensure in this matter, the key to the tabernacle is not carefully guarded, as expressly stated in canon law, § 4, with the grave burden of conscience placed upon the priest to whom this custody is entrusted. To fulfill the diligent custody prescribed by the canon, the pastor of the church is strictly instructed never to leave the key to the tabernacle on the altar or in the sacristy, not even for the time when the Divine Office is being celebrated at the altar of the Sacrament, and

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especially if that altar is not in a prominent location. Having said this, the key should either be kept at home by the pastor or continuously carried by him, thus eliminating the risk of loss, or it should be placed in the sacristy, in a safe and secret place, along with another key to lock the sacristy, which key, as mentioned above, the pastor must also safeguard.

15. Priests, as custodians of the Most Holy Eucharist, must diligently fulfill the duty of guarding the key to the Holy Ciborium, as clearly demonstrated by the purpose and the very words of the law. The priest to whom the right and the duty of ordinarily and personally guarding the key belongs is the pastor of the church or oratory. If he is absent, he can and should entrust the custody to another priest for the duration of his absence; and if he keeps the key in the sacristy, locked with another key, he can hand over this second key to a sacristan for the time that he is away, so that the key to the tabernacle can be obtained when necessary. This practice is clearly confirmed by common usage. If it concerns a parish church, the key must be kept by the pastor; if it concerns a cathedral or collegiate church, which is also a parish church, the Chapter is responsible for guarding the Most Holy Eucharist, and a second key to the tabernacle must be kept with the pastor (canon 415 § 3 n. 1). The exclusive right of retaining the key to the tabernacle belongs to the pastor, even if a confraternity is established in the parish church. In non-parochial churches where the Holy Eucharist is reserved by the grace of the Holy See, the key must be guarded by the chaplains or pastors, never by laypersons, even if they are patrons; without an apostolic indult, laypersons cannot, by themselves, retain the key to the ciborium.

7. Special considerations apply to the custody of the key to the tabernacle in monasteries of nuns or religious women, and in pious or religious houses for women.

[*Latin ed. p. 204*]

Acts of the Apostolic See - Official Commentary. Considering first the canon 1267, by which the Most Holy Eucharist, revoking any contrary privilege, cannot be kept in a religious or pious house except either in a church or in the principal oratory, nor among monks within the choir or within the monastery walls, it must therefore be deeply impressed upon the minds of the Ordinaries, and rigorously demanded for execution, that the key of the Holy Tabernacle must not be kept within the monastery walls. Therefore, it must be observed in the future that it be kept in the sacristy so that it is available whenever necessity requires, and, after the sacred functions of the church have been completed, especially at night, it must be placed in a safe, solid, and secret place, and indeed with two locks, of which one must be kept by the superior of the community, either by himself or by a vicarious person, and the other by a monk, for example, one devoted to the sacristy, so that the cooperation of both is required to open the place,

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as mentioned above. These prescriptions should be carefully examined by the Most Reverend Bishops, and they must act rigorously in their execution, setting aside any consideration of persons, so that abuses and irreverences, which could otherwise occur, may be avoided concerning the Most Holy Eucharist.

8. With regard to the oratories of a seminary and an ecclesiastical college, for the religious instruction and upbringing of young men of both sexes, and of hospitals and other similar institutions, which enjoy the power of keeping the Most Holy Eucharist, the key of the tabernacle must be kept by the rector or administrator thereof, if he is a priest; otherwise, by the spiritual director or chaplain accustomed to celebrating Mass and performing the sacred functions; and he must diligently take care that it does not come into the hands of others.

9. Finally, with regard to private oratories, which, by apostolic indult, possess the faculty of keeping the Most Holy Eucharist, the key of the tabernacle is usually kept in the care of the family rather than of the chaplain; but, if it seems best to the Bishop, the key should not be given to anyone under the indult, but should be entrusted to a priest celebrating Mass, especially if he regularly celebrates there, or to the parish priest, and then, if possible, it should be shown to the priest celebrating Mass each time. It must be brought to the attention of laypersons to whom the key is entrusted, and it must be pointed out to clerics of any rank that a very serious duty has been imposed upon them to ensure that the key does not come into the hands of anyone, even from their own family or household.

10. The Sacred Congregation notes that the aforementioned precautions will not fully achieve their intended purpose unless the Most Reverend Local Ordinaries...

[*Latin ed. p. 205*]

The Holy Congregation for the Discipline of the Sacraments, together with the Ordinaries, and with due regard for the observance of the following precepts, which are of great importance to us, should keep the following four points in mind:

a) Especially during the sacred diocesan visitations, but also outside of them, whenever circumstances permit, they should diligently inquire and ascertain, either personally or through suitable and prudent ecclesiastical persons, how provision has been made in each, not only in parishes, but also in churches, chapels, and even in private places, for the security and custody of the Most Holy Eucharist; and whenever they find that all that is required by law is not being done, they should order that it be rectified as quickly as possible, within a reasonable time, under penalty of a considerable monetary fine, and even suspension from divine office for priests, or from office, according to the gravity of the offense, to be incurred by those to whom it is their duty to provide all safeguards for security. Nor

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should these same persons be excused from this duty on the grounds that no profanation or inconvenience has occurred in the past; for those things, which have hitherto been avoided, can happen with the passage of time and the malice of men, if necessary precautions are neglected.

b) Whenever sacrilegious thefts in which the Most Holy Eucharist is violated occur in their diocese (may God avert such a thing) for any reason, the local Bishop, either personally, which is to be preferred, or through his Curial Official, specially delegated for this purpose, shall always initiate a process against the parish priest or other priest, whether secular or religious, even exempt, who is responsible for the custody of the Most Holy Sacrament; and the Bishop shall transmit the acts of the process to this Holy Congregation, along with his opinion, carefully describing the time and place of the theft, and then, with the acts of the process before him, he shall report to what fault or culpable negligence the offense was attributable, and shall propose canonical penalties to be imposed on the guilty parties, and shall submit to this Holy Dicastery for its consideration.

c) They should diligently enforce the severity of the penalties prescribed by canon 2382 against the parish priest who has seriously neglected the custody of the Most Holy Eucharist, even without exceeding the violation of this law, and which can extend even to the deprivation of the parish; and, with a view to the end of the law, they should ensure that other church rectors, with a corresponding application, are also punished with analogous penalties, who seriously err in performing the difficult task entrusted to them, after having been given the necessary and appropriate means by this Holy Congregation, as required. These penalties should not be avoided on the grounds that the parish priest or others to whom the custody of the Most Holy Species is entrusted have left the tabernacles open, or that the keys have been left in an unsafe place.

[*Latin ed. p. 206*]

::20.6 Acta Apostolicae Sedis - The Official Commentary: Let another priest's negligence be guarded against: for it remains the proper duty of each priest to diligently and carefully care for the sacred vessels and the Most Holy Eucharist, and to faithfully and vigilantly ensure that, after the divine offices have been performed, the ciboria are not exposed to anyone, lest they be subjected to sacrilegious injury and theft. Indeed, it must be noted, both concerning the aforementioned priest and any other who is guilty of such negligence, that similar penalties should be imposed, since they have, through their fault, provided an opportunity for such a crime. Furthermore, in order that the Ordinaries of places may be able to pursue penalties against those religious of both sexes who are exempt, as well as in this matter, we grant the necessary faculties, in accordance with these apostolic prescriptions, through this Instruction, together with their respective religious Superiors, to whom this Holy Congregation likewise imposes the

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same duty, reserving, however, to a single Bishop the faculty of conducting the proceedings, as described in the case under letter d) below. ; d) Let them diligently inquire whether the churches and chapels to which the preservation of the Most Holy Eucharist belongs by common law (cf. can. 1265 § 1 n. 1, 2) possess this faculty by apostolic indult, either granted perpetually by a Brief or temporarily by a rescript: and whenever they find that this privilege is not legitimately established, let them strive to remove what appears to be an abuse. Furthermore, let them not be too easily persuaded to undertake and recommend prayers for obtaining the faculty of preserving the Most Holy Eucharist in places that do not commonly possess this faculty, but rather let them abstain altogether, unless there are very serious reasons, especially in private chapels and churches located far from the homes of the faithful, in desolate mountains and large open spaces, where all that is required for the faithful and secure custody of the Sacred Species is not present. It is certainly more tolerable that sometimes even a considerable number of the faithful are not granted the benefit of adoring the Most Holy Eucharist, than that the Same should be exposed to a reasonably probable danger of profanation. Indeed, the power is granted by these letters to the Most Reverend Bishops and Ordinaries of places to revoke the faculty of preserving the Eucharist in churches and chapels, even private ones, which enjoy this apostolic privilege by indult, whenever they note that either serious abuses have occurred or that not all the conditions for secure custody, due reverence, and due worship of the Most Holy Sacrament are present. These are the canonical norms and the more prudent precautions that this Holy Congregation has deemed it necessary to instruct the Ordinaries of places to impart to the parish priests and other custodians of the Most Holy Sacrament, so that they may diligently command the execution of measures to correct any abuses that may occur, and, even if they are absent, to take precautions against them: and others, which appear more suitable for the same purpose, depending on the circumstances of the times and places.

[*Latin ed. p. 207*]

The Sacred Congregation for the Discipline of the Sacraments, desiring to attain the aforementioned aims more suitably, entrusts the matter to the zeal, prudence, and industry of the Pastors. Therefore, we implore and urge them, aided by these safeguards, to strive with all their strength to effectively protect the Holy Eucharist and to ward off the impious machinations of wicked men from this Sacrament, "which contains nothing more precious, nothing more holy, and nothing more admirable than what the Church of God possesses, since it contains the principal and greatest gift of God, and the very source of all grace and sanctity, and the Author Himself, our Lord Jesus Christ." Indeed, this will be an unfailing pledge of heavenly and divine protection for them, their priests, and the faithful.

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Our Lord, Pope Pius, through divine Providence, on May 7th, 1938, during an audience granted to the Most Reverend Secretary of the Holy Congregation, graciously confirmed the aforementioned Instruction, which had been approved by the Fathers in a plenary session on March 30th of the same year, and declared it valid by His Apostolic Authority, ordering that the same Instruction be made public in the official Commentary of the Acta Apostolicae Sedis and that it be religiously observed by all Ordinaries, both of places and of persons, and by all others to whom it specifically pertains, all contrary things notwithstanding.

Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the third day of the Feast of the Ascension of the Lord, in the year 1938.

D. Card. JORIO, Prefect.

L. © S. F. Bracci, Secretary.

9 Rit. Rom., title IV, chapter I, n. 1.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

SAVONA. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY JOSEPH ROSSELLO, OF THE THIRD ORDER OF ST. FRANCIS, FOUNDRESS OF THE INSTITUTE OF DAUGHTERS OF OUR LADY OF MERCY.

CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES THERE IS EVIDENCE IN THE CASE, AND TO WHAT EXTENT, DUE TO THE MERITS, RATHER THAN THE YEARS, HAVING ELAPSED, in Savona, near the city where she had seen the light of day sixty-nine years prior, on December 7th, in the year of Our Lord 1880, Sister Mary Joseph Rossetto, the foundress of the Institute of Daughters of Our Lady of Mercy, peacefully passed away. The people proclaimed that she had died a saint, and those who had admired her virtues and her outstanding works, undertaken for the salvation of souls, declared her to be a saint. They rightly sensed the sanctity of this illustrious woman, as confirmed by a decree issued not long ago by this Sacred Congregation, with the approval of the Most Holy Father, concerning the heroic virtues of the Venerable Servant of God. But now, a further divine sign of miracles has been added, by which the Almighty God has deigned to illustrate the sanctity of His faithful servant, and her powerful intercession. Furthermore, among the many wonderful things that are said to have occurred through her intervention, the promoters of this Cause have selected two healings, which exhibit all the characteristics of divine action beyond natural powers. The first healing occurred in Sister

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Mary of the Holy Spirit, from the Institute founded by the Venerable Mary Joseph. This Sister, who resided in Argentinensi, in the Republic of Argentinensi, began to suffer from renal tuberculosis in 1907, which afflicted her for four years. The disease progressed to such an extent that, according to the judgment of the doctors, the prognosis was entirely unfavorable, and it was evident that her life was in danger; indeed, on the afternoon of July 1st, 1911, the doctors judged that death was imminent. But it is astonishing! In the late hours of that day, after the novena of prayers had been completed, which were offered to God so that, through the intercession of the Venerable Mary Joseph, healing might be obtained, the afflicted woman, as if rising from death to life, immediately felt herself perfectly healed, and she was immediately able to return to her former duties. Sister Mary persevered in her restored health. Then, three expert physicians, appointed by this Sacred Congregation, attribute this healing to a divine miracle.

[*Latin ed. p. 209*]

The Sacred Congregation of Rites, 20.9. A second miracle occurred in Florencia on August 10th of the year 1929. Sister Paulina Dameri, from the same Institute, on August 3rd, suffered very serious burns from the waist to the feet due to an unfortunate accident involving a quantity of boiling water. These burns were of such extent and depth that they affected almost a third of her body, and, a few days later, brought her to the very threshold of death. In this grave condition, in the evening of August 9th, after fervently invoking the help of the Venerable Mary Joseph, the sick Sister fell into a peaceful sleep, and the following morning she awoke perfectly healed, and in place of the burns, new skin had grown: astonishing the attending physician, the infirmary sisters, and all those who witnessed this remarkable change. The physician and other officials declared that this healing had occurred beyond the power of nature. Regarding the first healing, proceedings were held in an Apostolic process concerning the virtues, whose legal validity was duly recognized on December 18th of the year 1929. Concerning the second, a special Apostolic investigation was completed, and a decree regarding its validity was issued on February 3rd of the following year. Regarding both miracles, a discussion took place in the preparatory Congregation before the Most Reverend Cardinal Raphael Carlo Rossi, Promoter of the Cause, on June 22nd of the year 1937, and then in the preparatory session on January 21st of this year; finally, on April 5th, before His Holiness Pope Pius XI, in a general session, in which the same Cardinal Promoter raised the question: Concerning which miracles does the case consist, and to what effect does it pertain? And the Most Reverend Cardinals, Prelates, and Fathers Consultors each gave their vote. The Blessed Father urged those present to intensify their prayers that He might be given greater light from God, and therefore postponed his final

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judgment to Palm Sunday. Therefore, having summoned to himself the Most Reverend Cardinals Camillo Laurenti, Prefect of the S. R. C., and Raphael Carlo Rossi, Promoter of the Cause, as well as the Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, the undersigned Secretary, after devoutly celebrating the holy Mass sacrifice, he declared: That it is established that Sister Mary was instantaneously and perfectly healed by the Holy Spirit from an incurable and very serious renal tuberculosis, and that Sister Paulina Dameri was healed from very serious burns in the abdomen and lower limbs. He ordered that this decree be made public and recorded in the acts of the S. R. C. Given in Rome, on April 10th, in the year of Our Lord 1938. L. C. S. C. Cardinal LAURENTI, Prefect. A. Carinci, Secretary.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

• CONCERNING THE NULLITY OF MARRIAGE AND THE GRANTING OF A DISPENSATION REGARDING A VALID BUT UNCONSUMMATED MARRIAGE (ZBASKA-SUSZCZYNSKI).

Since the actual place of residence of Mr. Witold Suszczynski, the party in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed legal representative, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 91) on July 27, 1938, at the eleventh hour, to discuss the matter in dispute or to affix his signature to the following, and to designate a date for the hearing of the case before the Rota: Should the Holy Father be consulted regarding a dispensation concerning a valid but unconsummated marriage, in this case?

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Witold Suszczynski, must, insofar as possible, ensure that he is informed of this edictal summons.

* Henry Quattrocolo, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 30, 1938.

I. Pendola, Notary.

* The place of current residence of Mr. Witold Suszczynski, the defendant in this case, being unknown, we summon him to appear in person or through a duly appointed legal representative at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 91) on July 27, 1938, at

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11 o'clock, to agree or to affix his signature to the doubt mentioned below, and to set the date for the decision of the case before the Rota.

Should the Holy Father be consulted regarding a dispensation concerning a valid but unconsummated marriage, in this case?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Witold Suszczynski, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 211*]

Diarium of the Roman Curia, SACRED CONGREGATION FOR THE RITES. Tuesday, May 10, 1938, in the Apostolic Palace of Castel Gandolfo, in the august presence of the Holy Father, the Sacred Congregation of Rites was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials and Theological Consultors, gave their vote on the petition for the Beatification of the Venerable Servant of God, Mary Joseph Rossello, of the Third Order of St. Francis, and Foundress of the Institute of the Daughters of Our Lady of Mercy, and on the miracles of the Venerable Servant of God, Mary Dominica Mazzarello, Co-foundress of the Institute of the Daughters of Mary Help of Christians.

Tuesday, May 24, 1938, in the offices of the Sacred Congregation of Rites at the Palace of St. Callistus, in the presence of the Eminent and Reverend Lord Cardinal Carlo Salotti, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Joachina De Vedruna, widow of De Mas, the preparatory Congregation concerning the miracles, which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God, took place, with the participation of the Reverend Prelates Officials and Theological Consultors.

Tuesday, May 31, 1938, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was convened, with the participation of the Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials, to discuss the following matters:

1. Introduction of the Cause of Beatification, that is, the declaration of the martyrdom of the Servant of God, Mary Goretti.

2. Introduction of the Cause of Beatification and Canonization of the Servant of God, Eugenia Joubert, of the Congregation of the Sisters of the Holy Family of the Most Sacred Heart.

3. Review of the writings of the Servant of God, John of the Holy Spirit, professed priest of the Congregation of the Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ (Passionists).

4. Review of the writings of the Servant of God, Mary of the Passion, of the Third Order of St. Francis, and Foundress of the Franciscan Missionary

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Sisters of Mary.

[*Latin ed. p. 212*]

Acts of the Apostolic See - Official Commentary

SECRETARY OF STATE

His Holiness Pope Pius XI, may He happily reign, has deigned to appoint:

Secret Chamberlains, extraordinary:

January 21, 1938.

Most Reverend Adalberto Katay, of the archdiocese of Strigonia.

February 17.

Most Reverend Anthony Striz, of the archdiocese of Prague.

April 7.

Most Reverend Charles Pongo, of the diocese of Grosseto.

Most Reverend Giuseppe Magnanelli, of the same diocese.

Most Reverend Anthony Cappelli, of the same diocese.

Most Reverend Turiddo Turi, of the same diocese.

January 21.

Most Reverend William van den Hengel, of the archdiocese of Utrecht.

Most Reverend Decio Donati, of the diocese of San Severino.

May 3.

Most Reverend Ignatius Valenti, of the diocese of Agrigento.

May 5.

Most Reverend John Tarn, of the diocese of Como.

May 12.

Most Reverend John O'Rourke, of the apostolic vicariate of the Cape of Good Hope ("listr. oec.").

Most Reverend Donato Catalano, of the archdiocese of Otranto.

Most Reverend Giuseppe Matocha, of the same archdiocese.

May 20.

Most Reverend Anthony Suchánek, of the same archdiocese.

Most Reverend Augustine Falath, of the apostolic administration of Tirnava.

Chamberlains of honor, wearing the peacock blue attire of His Holiness:

May 5, 1938.

Most Reverend Luigi Corrado, of the diocese of Crema.

Most Reverend Giuseppe Rypar, of the archdiocese of Olomouc.

May 20.

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Most Reverend Giuseppe Schoen, of the same archdiocese.

Most Reverend Henry Skácel, of the same archdiocese.

Most Reverend Geysa Zubek, of the apostolic administration of Tirnava.

Secret Chaplain of honor to His Holiness:

May 20, 1938.

Most Reverend Eugene Hegyi, of the apostolic administration of Tirnava.

NECROLOGY

May 23, 1938.

Most Reverend Benvenuto Diego Alonso Nistal, titular Bishop of Dorileo.

May 30.

Most Reverend Igino Serci, Bishop of Ozieri.

[*Latin ed. p. 213*]

July 15, 1938, Year and Volume XXX (Series II, Vol. Y) - No. 8. ACTA APPOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. CONSTITUTION.

A NEW GREEK DIOCESE OR EPARCHY OF PLANENSIS IS ESTABLISHED FROM PARISHES OF THE BYZANTINE RITE, SEPARATED FROM THE ARCHDIOCESES OF MONTIS REGALIS AND PANORMITANA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

The Apostolic See, out of its solicitude for all the churches, has always been accustomed to acknowledge and has not hesitated to approve with its supreme authority every rite of the Christian religion, which, founded on full and integral profession of faith, brings forth and reveals both the antiquity and the splendor of the sacred liturgy for any people or nation, or even for a particular church. Our predecessors indeed judged rightly that the variety of rites within the unity of faith contributes most greatly to the magnificence of divine worship, since they draw the faithful to the sacred public ceremonies, leading them to the purity and constancy of faith, and to the legitimate traditions of their own people, which are noble and pleasing. Moreover, Our predecessors never permitted any distinction or hierarchy to be made among the various Catholic rites, as if one were to be considered more valuable, another to be esteemed, and still another to be scorned.

However, among the various rites of the Church, the Byzantine rite has always been dear to the Apostolic See, because of its illustrious memories

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and its glorious men.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale, and enriched with mystical solemnities and the splendor of the liturgy, through which, even in the Greek language, which it most frequently uses, the very origins of the Church of Christ are readily recalled, as well as the magnificent series of Eastern holy Fathers, and the rites of both the Western and Eastern Churches, namely the Roman and Byzantine, flourishing together in many regions of Italy. The authority of those Byzantine rite communities could not escape the Holy See, which either in certain regions of Italy, amidst so many changes of human affairs, remained intact, or, fleeing Turkish domination, immigrated to Italy, such as the Epirots, who, with sorrowful eyes, beheld their homeland and the Christian religion beset by the most grievous attacks of the infidels. With these things before him, the Most Blessed Pope Benedict XV, Our Predecessor, through Apostolic Letters sealed with lead, given on the thirteenth day of February, in the year one thousand nine hundred and nineteen, desiring to promote the spiritual well-being and the governance of the Christian faithful of the Byzantine rite residing in Magna Graecia, established the Greek diocese of Lungro for the Italo-Epirotes. Moved by the same reasons, following with paternal love the communities of the Italo-Epirotes, which are located in Sicily, especially around the town commonly called Piana dei Greci, and which bear witness to the traditions and customs of the Byzantine rite, and after mature deliberation with the advice of the Venerable Brothers Our Cardinals, Prefects of the Holy Congregation for the Eastern Churches, We have decided to establish those communities as a diocese or eparchy of the Byzantine rite. Therefore, with the fullness of Our Apostolic power, We establish and constitute a new diocese or eparchy of the Byzantine rite in Sicily, immediately subject to Us and to the Apostolic See, which shall be called the Planensis Greek diocese, and which We wish and decree to be governed and regulated by the following laws. I. To this new diocese of Planensis shall belong all the parishes of the city of Planensis, which We therefore separate from the archdiocese of Monreale, and the parish of Saint Christina of Gela, which We likewise separate from the archdiocese of Palermo. II. Also belonging to the same Planensis Greek diocese shall be parishes, churches, public or semi-public oratories, as well as religious houses of both men and women, which are already canonically established in Sicily according to the Byzantine rite, or which will be established in the future. III. Regarding the rights and obligations of all the aforementioned parishes, churches, oratories, and religious houses, especially if anything has been established by the Apostolic See concerning them, nothing

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whatsoever...

[*Latin ed. p. 215*]

Acta, Foii, pp. XI, 215, are to be amended. IV. Nothing is to be altered concerning the provision made for the Bishop deputed to confer the sacred orders for Italian-Epirotes in Sicily, to whom the benefice of the Abbey of Saint Mary La Gala is granted. V. The Ordinaries of the dioceses of the Latin rite in Sicily, and the Ordinary of this new diocese of Planensis Graecorum, shall take care to enter into agreements with each other concerning the jurisdiction to be exercised by the two Bishops in the same place, and concerning all those faithful subjects who are subordinate to them; and we decree that these agreements shall be recognized and approved by the Holy Congregation for the Eastern Church. VI. The Seminary of Panormitana shall henceforth be the Seminary of the Eparchy of Planensis Graecorum; and therefore, the archdiocese of Panormitana and the diocese of Montis Regalis, and all other existing dioceses in Sicily, shall continue to contribute whatever they have contributed up to now. VII. We establish the seat and episcopal cathedral of this diocese of the Byzantine rite in the city of Planensis Graecorum, in the mother church of Saint Demetrius the Martyr; and therefore, we elevate and ennoble that church to the rank and dignity of a cathedral church, with all the rights and privileges, burdens and obligations, that are commonly attached to it. Since, as all know, there exists in Panormitana a considerable community of the faithful of the Byzantine rite, and since there the Seminary flourishes for the Italian-Epirotes, we entrust this task to our venerable Brother Aloysius, S.R.E. Cardinal Lavitrano, Archbishop of Panormitana, to designate the ancient and magnificent church, commonly called "della Martorana," for the performance of the sacred rites of the Byzantine rite, and we constitute that church as a co-cathedral with all its rights and dignities. Furthermore, we entrust to our venerable Brother, to designate a house in Panormitana for the Curia of the Eparchy, to which he shall take care to transmit all documents and records pertaining to this new diocese. VIII. Finally, we decree that, when Latin rite parishes become vacant in the city of Planensis Graecorum, it shall be the right of the venerable Archbishop of Montis Regalis to present three names of priests, approved for their knowledge and piety, to the Ordinary of the Eparchy of Planensis Graecorum, under the condition that the Ordinary himself shall be obliged to choose a parish priest from among those presented. For all of the above, as has been disposed and established, we entrust the execution to the venerable Brother, our Archbishop of Panormitana, whom we have mentioned above; and therefore, we grant him all the faculties necessary and appropriate for this purpose, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned task, and we impose upon him the obligation to transmit to the Holy Congregation for the Eastern Church, within six months from the date of

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these Letters, an authentic copy of the acts of execution. We also decree that copies of these Letters, both printed and handwritten, are to be made.

[*Latin ed. p. 216*]

Acts of the Apostolic See – 216. The official commentary, however, shall be considered entirely valid and shall have the same force as if it were presented or shown, provided that it is accompanied by the signature and seal of a person duly constituted in ecclesiastical dignity or office. These present documents, and everything contained therein, shall never, at any time, be subject to any defect of surreptitiousness or fraud, or of nullity, or of Our intention, or by any other means, even if substantial and unforeseen, to be noted, impugned, or brought into controversy, but shall always be considered as having been made and issued with full knowledge and authority, and shall remain perpetually valid, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, with any authority, anything should happen to be attempted against these, We will and decree that it shall be entirely null and void. Notwithstanding the rules established in synodal, provincial, general, and universal Councils, in special or general apostolic constitutions and ordinances, and in any other provisions of Our Predecessors, the Roman Pontiffs, to all of which, even those worthy of special mention, We derogate by these present decrees. Therefore, no one shall be permitted to infringe or contradict this page of dismemberment, erection, subjection, decree, concession, commission, mandate, derogation, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord nineteen hundred and thirty-seven, on the twenty-sixth day of the month of October, in the feast of Saint Demetrius the Martyr, according to the Byzantine calendar, in the sixteenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI EUGENIUS Card. TISSERANT, Secretary of the Holy Roman Church, for the Eastern Churches. Joseph Wilpert, Dean of the College of Protonotaries Apostolic. Hannibal Franciscus Ferretti, Protonotary Apostolic. At the Plumbi Registry, in the Archives, Volume LVIII, number 15 – Al. Trussardi.

[*Latin ed. p. 217*]

ACTS OF POPE PIUS XI, 217, II. CONCERNING THE BOUNDARIES OF THE CHALDEAN RITES DIOCESES OF URMIENSIS AND SEHNAENSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE MATTER.

That the salvation of souls may be more easily and suitably promoted, the Roman Pontiffs are accustomed to change the boundaries of dioceses,

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whenever it appears that the proper governance of the faithful and the growth of the apostolic ministry require it. Now, since the boundaries of the Chaldean rites dioceses of Urmiensis and Sehnaensis, established by a decree of the Sacred Congregation for the Propagation of the Faith concerning the affairs of the Eastern rite, on the fourteenth day of July, in the year one thousand eight hundred and ninety-seven, do not adequately correspond to the present circumstances and locations, We, after deliberation with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Eastern Church, have decided to change them as follows.

Therefore, after mature deliberation, and having obtained the necessary consents, whether from those immediately concerned or from those who may presume to have an interest, We decree that the Chaldean diocese of Urmiensis, also known as Rezaiensis, shall henceforth be bounded as follows: to the north, by the Chaldean diocese of Salmasiensis; to the east, by the fiftieth degree of longitude east of the meridian of Greenwich; to the south, by the thirty-sixth and a half degree of latitude north; and to the west, by the borders of the Kingdom of Iraq. The diocese of Sehnaensis, however, shall encompass the entire territory of the Kingdom of Iran, which lies within the boundaries described above for the diocese of Urmiensis and outside the boundaries of the diocese of Salmasiensis. This diocese of Salmasiensis shall retain its present boundaries.

Therefore, having arranged these matters as above, We entrust the execution of all these things to the Most Reverend Brother Alcidem Marina, titular Archbishop of Heliopolis in Phoenicia, and Apostolic Delegate in the Kingdom of Iran, to whom We grant all the faculties necessary and appropriate for this purpose, including the power to delegate any person in ecclesiastical dignity or office to carry out the aforementioned task, and to transmit to the Sacred Congregation for the Eastern Church, within six months from the receipt of these documents, an authentic copy of the record of the completed execution.

These present documents, and those contained within them, are to be...

[*Latin ed. p. 218*]

"§ 8 Acta Apostolicae Sedis - Official Commentary. Whatever We wish and order to be considered ratified and valid, notwithstanding any contrary provisions. Finally, We desire that to copies or extracts, even printed ones, of these Letters, provided they are signed and sealed by the hand of a public notary, and are authenticated by a person holding ecclesiastical dignity or office, the very same faith be attributed as would be given to these Letters if they themselves were presented or shown. To no one shall it be permitted to infringe or contradict what has been established by Us in these Letters. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the

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blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-seven, on the twenty-third day of the month of November, in the thirteenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI EUGENIUS Card. TISSERANT, Secretary of the Holy Roman Church, for the Eastern Churches, Ioseph Wilpert, Dean of the Proto-Apostolic College, Vincentius Bianchi-Cagliesi, Proto-Apostolic Place, © Plumbi Reg. in Cane. Ap., Vol. LVIII, n. 11 - Al. Trussardi. APOSTOLIC LETTERS: The Temple of the Most Sacred Heart of Jesus and of the Blessed Virgin Mary, at Mount Carmel, in the Archdiocese and City of St. James of Chile, is erected with the title of a Minor Basilica and with its privileges. PIUS PP. XI, For the perpetual memory of the matter. — Our Venerable Brother, the Archbishop of St. James of Chile, informs Us that in his archiepiscopal city there exists a most distinguished temple, dedicated to the honor of the Most Sacred Heart of Jesus, duly consecrated, and in which, within the same temple, the Image of the Most Blessed Virgin of Mount Carmel is religiously preserved, which the entire people of that nation piously venerate as the Celestial Patron of the Republic of Chile and of its army, so that Our Legate, in the year one thousand nine hundred and twenty-six, redeemed the same Image with a precious diadem, fulfilling the vows of all."

[*Latin ed. p. 219*]

Acta Pii PP. XI 219 The aforementioned sacred building, constructed in the basilica style, distinguished by its size and outstanding works of art, undoubtedly holds the first place among the sacred edifices throughout the entire territory of Chile; and there, the faithful frequently attend the liturgical functions with devotion, which are carried out there by the clergy and by pious confraternities and associations. Since, therefore, the aforementioned Archbishop of Saint James of Chile, through prayers presented to Us, requests that We grant a clear testimony of Our benevolence by conferring the title of "Holy Savior" upon that temple, so that the clergy and people of that archdiocese may fulfill their vows and aspirations, We are pleased, with a benevolent spirit, to grant such requests. Therefore, having also heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, by the tenor of these present letters, We elevate to the dignity and honor of a Minor Basilica, in perpetuity, the aforementioned temple, dedicated to the Most Sacred Heart of Jesus and located in the city and archdiocese of Saint James, within the territory of Chile, and We add to it the titular title of the Blessed Virgin Mary of Mount Carmel. We grant it all and singular rights and privileges that customarily pertain to it. Notwithstanding any contrary provisions. We bestow this, decreeing that these present letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, or may pertain; and that it shall be duly

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judged and determined; and that if anything contrary to these should occur, knowingly or unknowingly, by anyone, with any authority whatsoever, it shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the third day of March, in the year 1938, in the seventeenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

II. THE CHURCH OF SAINT THERESA, CHILD OF JESUS, LOCATED IN "TOMBETTA," WITHIN THE TERRITORY OF THE VERONESE DIOCESE, IS ENHANCED WITH THE HONORS OF A MINOR BASILICA.

PIUS PP. XI For the perpetual memory of the matter. — Within the territory of the Veronese diocese, as We are informed, there exists a temple belonging to the Order of Discalced Carmelite Fathers, in a place called "Tombetta," where the image of Saint Theresa, Child of Jesus, is venerated with such religious devotion that...

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary. A great multitude of faithful pilgrims flock to the same sacred edifice for this purpose, which is considered by all to be an authentic sanctuary. The building itself, formerly simple and unadorned, has been transformed into a more beautiful form and decorated with artistic works, thanks to the offerings of the faithful, which are continuously received by the Carmelites, who administer the sacred rites therein; and the sacred functions are frequently performed there with solemn dignity and devotion by these same brothers, who also diligently attend to the spiritual needs of the pilgrims. Now, however, Our beloved Son, the Cardinal of the Holy Roman Church, Patriarch of Venice, and Our Venerable Brother, the Bishop of Verona, have most earnestly recommended to Us the prayers of the Prior of the Discalced Carmelite Fathers in the sanctuary of Saint Therese of the Child Jesus of "Toinbetta," who has earnestly requested that, in order to enhance the splendor of that sanctuary, and in accordance with the wishes of the faithful of the place, We might, through Our paternal benevolence, elevate the aforementioned church to the title and dignity of a minor basilica. We deem it fitting to grant this desired request. Therefore, having heard the Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, by Our apostolic authority, and by the tenor of these present letters, We hereby permanently elevate the church of Saint Therese of the Child Jesus, dedicated to God in the place called "Tombetta," within the boundaries of the diocese of Verona, to the title and dignity of a minor basilica, with the privileges that are rightfully attached to it. Notwithstanding any contrary provisions. These things We grant benevolently, decreeing that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully avail themselves of them; and that they shall be rightly judged

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and defined; and that they shall be null and void from this time forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of April, in the year 1938, in the seventeenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 221*]

Acta of Pope Pius XI. LETTERS I to the Most Reverend Father Alexander, Titular Archbishop of Santa Maria in Cosmedin, in the Roman Kingdom of Italy, Cardinal Priest, celebrating the tenth anniversary of his priesthood.

PIUS XI: My beloved Son, greetings and the Apostolic Blessing.

As the day approaches when you will celebrate the fiftieth anniversary of your priesthood, a most excellent opportunity presents itself to us to express our paternal sentiments to you and to offer congratulations for this sacred and auspicious event. For, throughout your long priestly ministry, from the very beginning of your life until this venerable old age, you have diligently served this Apostolic See, and you have devoted special effort and study to the Sacred Council entrusted with preserving the rites. After having faithfully performed various duties in Minori, you were appointed Pro-Nuncio, and then, for nearly ten years, you held the important office of Secretary, dedicating your wise care and thoughts to ensuring that the Christian heroes who, while living in these lands, have shone forth with the most splendid example of virtue, would be honored with the highest praise and recognition.

Therefore, having considered these and other of your merits, at the end of the year 1925, we desired to enroll you in the Supreme Senate of the Church, adorned with the Roman purple, so that you, endowed with greater authority and assigned to more numerous offices and councils of the Roman Curia, might continue to devote your efforts to this Holy See.

Now, having seized this opportunity presented by this sacred event, we, my beloved Son, congratulate you with a joyful heart on the sacred ministry that you have so diligently and faithfully performed for so long, and on the approaching jubilee of your blessedness. At the same time, foretelling all that is most blessed, we earnestly pray to God that He may deign to grant you a long and healthy old age, refreshed by heavenly gifts and consolations, so that you may continue to serve the Church for as long as possible.

May this anticipation of heavenly graces and the witness of our special charity be the Apostolic Blessing, which we impart to you, my beloved Son, and to all those united with you, your family and friends, in the Lord.

Given at Rome, near Saint Peter's, on the twenty-fifth day of the month of March, in the year of Our Lord 1938, in the seventeenth year of Our Pontificate.

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PIUS XI.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary II TO HIS EMINENCE EUGENIUS, TITULUS SS. IOANNIS ET PAULI, BISHOP OF THE HOLY ROMAN CHURCH, CARDINAL PACELLI, PREFECT OF THE CONGREGATION FOR PUBLIC AFFAIRS AND SECRETARY OF THE HOLY ROMAN CHURCH, WHOM WE SEND AS LEGATE TO BUDAPEST FOR THE THIRTY-FOURTH EUCHARISTIC CONGRESS CELEBRATED FROM ALL NATIONS. POPE PIUS XI. Beloved Son, health and the Apostolic Blessing. — The renowned faith of the Hungarians and their piety, burning with charity, have moved us greatly, and for the past year they have been preparing with great diligence for the upcoming Eucharistic Congress from all nations in Budapest. Indeed, in all regions of Hungary, with the noble capital city leading the way, all classes and orders of citizens have devoted themselves with eager zeal to pious religious exercises, so that, with pure minds and hearts inflamed by the divine fire, they may present themselves to celebrate the solemn triumphs of the Divine Lamb hidden under the veils of the Eucharist. And it has pleased Us greatly that not only the faithful of beloved Hungary, but also all those who glory in the Catholic name throughout the world have been invited to join together in prayer and thought, to publicly profess the Christian faith and participate in the sacred rites, thereby atoning for so many blasphemies and crimes of those who impudently deny the majesty of God, or who openly or with the most grievous hypocrisy attack it. For in such a disturbance of divine and human rights, in such a violation of covenants and public agreements, and in such a sad state of affairs, we believe that nothing is more fitting and salutary than to turn the eyes and minds of those who are wandering away from the truth, which is eternal and immutable, and to strengthen weak souls with the heavenly Bread, so that all their plans and endeavors may be directed and guided by the eternal laws, the solid foundations of justice and peace. Therefore, praising such endeavors and intentions, we desire to participate with the deepest affection of Our heart and with singular significance in the celebration of this Congress, which, by the frequency of selected people and the splendor of the solemn ceremonies, promises to be most magnificent and fruitful. And we intend to do this conveniently by choosing you, Beloved Son, as Our Legate, who with such zeal, prudence, and diligence devote yourself to Our daily needs, to the concerns of all the Churches. Therefore, Beloved Son, you, a faithful and eloquent interpreter of Our thoughts, are appointed as Our Legate.

[*Latin ed. p. 223*]

From Our side, We send greetings to the Congress of the Eucharist, cel-

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ebrated in Budapest, from all nations, so that he himself, representing Our person, may preside over the sacred rites and ceremonies with Our authority. However, the arguments which are presented concerning the most holy Eucharist in the assemblies, seem most fitting to reconcile the hearts of men, separated by the bond of charity, to the august Sacrament, and also to unite those peoples who, alas, with unjust eyes looking upon each other, do not cease to inflict great evils and the most grievous calamities upon the common human race, or who manifestly threaten to do so day by day. Moreover, it is fitting that, at the close of the ninth century, the glorious beginnings of this nation are remembered, at the happy anniversary of the death of Saint Stephen, the first King of Hungary. For Hungary itself is a witness that no gift can be given by God to individuals or to states greater than that of receiving and perseveringly retaining the Catholic faith. That saint, Stephen, a Christian prince of most excellent example, is rightly esteemed the chief foundation and light of the Hungarian nation, which, through the observance of the true religion, has not only been instructed to attain eternal salvation, but has also been strengthened and ennobled by the benefits of civil life. Consequently, besides other advantages and ornaments, a considerable number of people have emerged who, through their integrity of life, their learning, their letters, their arts, their deeds, have most clearly illustrated themselves and their homeland. Therefore, these benefits, these true praises, We gladly offer to the most beloved Hungarian nation and to all the peoples of the world. To you, Our beloved Son, We pray that from God you may receive an abundance of heavenly lights, so that the task entrusted to you, adorned with the dignity of your office and the magnificence of the Roman purple, may be brought to a happy and salutary conclusion. May this Apostolic Blessing, which We impart to you, Our beloved Son, to the members of the Legation itself, to the zealous Cardinal Archbishop of Gran, to other Cardinals and Prelates of the Church, and also to the civil magistrates of Hungary, and to all those who are present in person or in spirit at the Congress, be a unifying and foretelling influence. Given from the Vatican, near Rome, on the tenth day of the month of May, in the feast of Saints Nereus and Achilleus, in the year 1938, in the seventeenth year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 224*]

Acta Apostolicae 224 Sedis — OFFICIAL COMMENTARY, BROADCAST BY THE MOST BLESSED FATHER, GIVEN ON THE TWENTY-SIXTH DAY OF JUNE IN THE YEAR 1938, TO THE CITY OF QUEBEC, AT THE CONCLUSION OF THE CANADIAN NATIONAL EUCHARISTIC CONGRESS. Venerable Brothers, beloved Sons. — At this solemn hour, as "Which in his times he shall shew, who is the Blessed and only Mighty,

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the King of kings and Lord of lords" 1, with purest joy, responds to your charity, and as the greatest triumph is achieved among you, He fills you with heavenly gifts, and it is with the greatest joy and consolation to us that you are, as it were, present, and we wish to express our paternal feelings towards you. First of all, we congratulate you most heartily, for we see the faith of your ancestors, which has been handed down, flourishing more and more today, and we observe that you strive with pious zeal to emulate their excellent examples. These excellent examples greatly delight our mind; and they raise our hope that, as in times past, so also now, the grace of the Divine Redeemer may abundantly bestow upon you the fruits of Christian piety and Christian life through the Sacrament of the Eucharist. Indeed, those most holy martyrs of the Canadian nation, whom We adorned with the crown of sanctity not many years ago, are present with you from heaven, and they rejoice in this auspicious event; they look upon you with favor; and they invite you, who follow in their footsteps, to eternal blessedness with them. Furthermore, many men and women are present with you, distinguished by evangelical virtue, for whom prayers are offered at the Sacred Congregation of Rites, and who—such as Francis De Montmorency-Laval, the first bishop of the Quebec diocese, such as Margaret Bourgeoys, such as Catherine Tekakwi2—have so greatly "made a spectacle, both to the world and to angels and men" in their efforts to advance their own salvation, and the Catholic religion. You know, Venerable Brothers and beloved sons, the immense power and virtue with which they were moved and strengthened; with which, having entered with a resolute spirit upon the path of sanctity, they drew strength; from the august altar, which is truly "For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?" 1 1 Timothy 6:15; Revelation 19:16. 2 2 Corinthians 4:9. 3 Zechariah 9:17.

[*Latin ed. p. 225*]

Acts of Pope Pius XI, 225. For this heavenly banquet, for this mystery of divine charity, let us all approach with the highest piety and fervent love; and, being refreshed and strengthened thereby, let us pray to Christ the Lord, who "rejoices the heavens and preserves the entire world," not only for ourselves and for all the faithful, but also for those men who have strayed from the right path, who are often consumed by earthly desires, or by hatred and envy, that they may receive the truth, concord, and charity.

And, in a particular way, let us implore the gifts of peace, unity, and charity, which flow forth from the divine Eucharist, for the Canadian nation, into which people from so many nations and tribes are presently converging; that, indeed, "there may be one faith of mind and piety of action." And may the blessing of God Almighty, the Father, and the Son, and the Holy Spirit, descend upon you and remain always.

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De Imitatione Christi, Book I, Chapter IV, Section I, 13.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary ' 226 ACTS OF THE SUPREME SACRED CONGREGATIONS. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

I. DECREE: The book entitled: "Initiation to the New Testament," by the author O. Lemarié, is condemned.

On Thursday, June 15, 1938, in the general session of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the book entitled: O. LEMARIÉ, *Initiation au Nouveau Testament*, be placed on the Index of Prohibited Books.

And on the following Friday, June 16 of the same month and year, His Holiness, Pope Pius Divine Providence XI, in his customary audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers reported to him.

Given at Rome, from the Offices of the Holy Office, on June 17, 1938.

R. Pantanetti, Secretary of the Supreme Sacred Congregation of the Holy Office.

II. DECREE: Concerning the introduction of a special devotion to the Holy Head of Our Lord Jesus Christ.

This Supreme Sacred Congregation of the Holy Office inquired whether a special devotion to the Holy Head of Our Lord Jesus Christ could be introduced.

In a plenary session held on Thursday, June 15, 1938, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, concerning the matter...

[*Latin ed. p. 227*]

The Most Holy Sacred Congregation of the Holy Office, having carefully considered and with the prior vote of the Most Reverend Consultors, and also taking into account the Decree of May 26, 1937, "Concerning New Forms of Devotion Not to be Introduced," has decreed that a special devotion to the Sacred Head of Our Lord Jesus Christ is not to be introduced. And on the following Thursday, the 16th day of the same month and year, the Most Holy Pope Pius Divine Providence XI, in his customary audience granted to the Most Reverend and Illustrious Prefect of the Holy Office, deigned to approve and confirm this resolution of the Fathers, and ordered it to be made public. Given in Rome, from the Offices of the Holy Office, on the 18th of June, 1938. R. Pantanetti, Notary of the Most Holy Sacred

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Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION OF CHATAM: DECREE CONCERNING THE CHANGE OF TITLE OF THE DIOCESE AND THE TRANSLATION OF THE EPISCOPAL CATHEDRAL.

Since the city of Chatam, where the seat and cathedral of the diocese of the same name were established, has gradually, along with the surrounding region, seen its population decrease; whereas, on the other hand, the city of Bathurst has grown and flourishes daily, so that it is now considered the principal place for the faithful of the entire diocese, the Most Reverend Father Patricius Chiasson, Bishop of Chatam, humbly presented petitions that the episcopal seat be transferred from Chatam to Bathurst, thereby changing the title of the diocese and the cathedral church accordingly.

Furthermore, Our Most Holy Lord Pope Pius Divine Providence XI, having considered all things, graciously approved the petitions, with the consent of those concerned or who are presumed to have an interest, and by the fullness of Apostolic power, erects and establishes the episcopal seat of the diocese hitherto called Chatam, in the city of Bathurst; and therefore, from that time forward, the same diocese shall be called "Bathurstensis in Canada."

[*Latin ed. p. 228*]

The Acts of the Apostolic See – Official Commentary. His Holiness deigned to erect, in the same city, a church dedicated to the Most Sacred Heart of Jesus, which already existed there, as a cathedral of the same diocese of Bathurst in Canada, with all rights and privileges pertaining to common law; therefore, the cathedral status of the church under the title of Saint Michael the Archangel, located in the city of Chatham, is suppressed. Furthermore, Our Holy Lord entrusted the execution of these matters to the Reverend Monsignor Humbert Mozzoni, Regent of the Apostolic Delegation in the Canadian Territory, granting him all necessary and appropriate powers, including the power to delegate to any man adorned with ecclesiastical dignity, to carry out the aforementioned purpose, and to send, within six months, to this Sacred Congregation for the Consistory, an authentic copy of the executed act. Regarding these matters, the same Holiness ordered that a Consistorial Decree be issued, which shall have the same validity as if Apostolic Letters sealed with lead had been dispatched. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistory, on the 13th of March, 1938. Fr. C. R. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

II. DECREE OF THE AUGUSTAN AND MUNICH-FREISING DIOCESES CONCERNING THE CHANGE OF DIOCESAN BOUNDARIES.

The faithful of the villages of Faistenberg and Hoftenleiten, belonging to the parish of Iffeldorf, in the diocese of Augustana, petitioned the Apostolic

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See, so that they might be separated from the aforementioned parish, due to the great distance, and be joined to the nearer parish of Beuerberg, in the archdiocese of Munich and Freising. Indeed, Our Holy Lord, Pope Pius, after considering the circumstances, with the consent of the Ordinaries of both dioceses, and with the favorable opinion of His Excellency, Monsignor Caesar Orsenigo, titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, benevolently accepted the aforementioned petitions and decreed. Therefore, by virtue of the present Consistorial Decree, it is established that the aforementioned villages of Faistenberg and Hohenleiten be separated from the parish of Iffeldorf and from the diocese of August-

[*Latin ed. p. 229*]

The Sacred Congregation, in its Consistorial sessions, having deliberated, decrees that the parish of Beuerberg, belonging to the Archdiocese of Munich and Freising, shall be permanently assigned to that Archdiocese, with any changes in the boundaries of those dioceses being subject to this provision. Furthermore, His Holiness has deemed it fitting to entrust the aforementioned Reverend Father, Caesar Orsenigo, with the necessary and appropriate powers to carry out this decree, including the authority to delegate any person holding an ecclesiastical office to effectuate the aforementioned purpose, and to submit within six months to this Sacred Congregation a certified copy of the completed execution of this decree. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 9th of April, 1938. Fr. R. C. Card. Rossi, Secretary. h. © S. V. Santoro, Assistant.

III. APPOINTMENTS OF CHURCH OFFICIALS

Our Most Holy Lord, Pope Pius XI, by the divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, appointed new pastors for the following churches:

On March 4, 1938: To the Cathedral Church of Metz, he appointed the Reverend Father, Joseph Heintz, formerly Bishop of Troyes.

On May 28th: To the titular archiepiscopal Church of Soteropolis, he appointed the Reverend Father, Gustav Charles de Majlath, formerly Bishop of Albae Iuliensis.

On May 30th: To the titular episcopal Church of Oibiatana, he appointed the Reverend Father, Tihamer Toth, professor at the Theological Faculty of the University of Budapest, as Coadjutor Bishop with the right of succession to the Reverend Father, Ferdinand Rott, Bishop of Veszprém.

On June 13th: To the titular episcopal Church of Sophonensis, he appointed the Reverend Father, Edward O'Rourke, formerly Bishop of Danzig.

On June 1st: To the Cathedral Church of Danzig, he appointed the Reverend Father, Carolus Maria Splett, pastor of that same Cathedral Church

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of Danzig.

On July 1st: To the titular episcopal Church of Sebastena in Palestine, he appointed the Reverend Father, Franciscus M. Berti, formerly Bishop of Ameria.

To the titular episcopal Church of Dorylaënsis, he appointed the Reverend Father, Gerardus Sanctem Menegazzi, formerly Bishop of Comacchio.

ACTA, vol. V, n. 8. — 15-7-1938.

[*Latin ed. p. 230*]

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. ESTABLISHMENT OF CHURCHES

By the following decrees of the Sacred Council for the Propagation of the Christian Faith, Our Most Holy Lord Pope Pius, having attained the dignity of Pope for eleven years, has deigned to establish the following churches, namely:

On May 19, 1938: – To the titular episcopal church of Araxa, he appointed the Reverend Ludovicus Morel, a member of the Missionaries of Scheut, whom he established as the Apostolic Vicar of Suiyüan.

– To the titular episcopal church of Hermonthitana, he appointed the Reverend Henricus Horst, a member of the Society of African Missionaries, whom he established as the first Apostolic Vicar of Lwangwa.

On May 23: – To the titular episcopal church of Lebessena, he appointed the Reverend Georgius Rossi, a priest of the Pious Society of Turin of Saint Joseph, whom he established as the Apostolic Vicar of Napo.

II. APPOINTMENTS

By the decrees of the Sacred Council for the Propagation of the Christian Faith, as stated below, the following were appointed at their own request:

On May 20, 1938: – The Reverend Alexandrus Digard, O.F.M., Apostolic Prefect of Iduhsien.

On May 21: – The Reverend Iacobus Ioannes Mariam Küsters, a member of the Congregation of Missionaries of the Holy Family, as the first Apostolic Prefect of Bandjermasin in the Dutch Indies.

– The Reverend Ferdinandus Loy, a priest of the Society of the Divine Word, as the first Apostolic Prefect of Sinhiang.

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– The Reverend Iniginus Maximilianus Koenig, a member of the Society of the Divine Savior, as the first Apostolic Prefect of Shaowu.

On May 31: – The Reverend Felix Herrmann, O.F.M., as the first Apostolic Prefect of Karafuto in Japan.

On June 3: – The Reverend Ladislaus Lombos, O.F.M., as the first Apostolic Prefect of Pao-Tcing.

[*Latin ed. p. 231*]

The Sacred Congregation for the Propagation of the Faith, June 10th, in the year 231. — The Reverend Father John Angel Romaniello, of the Society of Maryknoll, is appointed the first Apostolic Prefect of Kweilin. — The Reverend Father Daniel Gomes Junqueira, of the Congregation of the Holy Spirit, is appointed Apostolic Prefect of Gubango in Angola.

THE SACRED CONGREGATION FOR RITES... IN SAVONA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY JOSEPH ROSSELLO, OF THE THIRD ORDER OF SAINT FRANCIS, FOUNDRESS OF THE INSTITUTE OF DAUGHTERS OF OUR LADY OF MERCY.

ON A DOUBT:

Whether, with the approval of heroic virtues and two miracles, the process may proceed to the solemn beatification of the aforementioned Venerable one.

Saint Augustine, commenting on that psalm, writes: "The name under which no one should despair! For God says, 'My God, My mercy.' What is My mercy? If you say, 'My salvation,' I understand, because He gives salvation; if you say, 'My refuge,' I understand, because He is a refuge to whom one flees; if you say, 'My strength,' I understand, because He gives you strength. What is My mercy? Everything that I am, it is from Your mercy." (Commentary on Psalm 58, end).

The Venerable Mary Joseph Rossello, trusting in one God, received salvation from Him; she fled to Him in her tribulations, in which she was pressed on all sides; she was strengthened by Him in all kinds of dangers, and she herself could rightly say: "Everything that I am, it is from Your mercy. My God, My mercy!"

Furthermore, it is truly wondrous that a simple woman, born in the small town of Albisola Marina, near Savona, in the year 1811, to poor workers, Bartholomew and Mary Dedone, who had served for many years in Savona, was able to accomplish such great things. Hieronyma Benedicta, as she was named in baptism, who, with the favor of the Bishop of Savona, Augustine

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De Mari, in the year 1837, founded a new Institute...

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis – A Commentary, officially established for the benefit of young girls, especially those abandoned and infirm, founded out of the deepest devotion to the Blessed Virgin Mary of Mercy, whose venerable image in Savona had been redeemed with a golden diadem by Pius XI not many years ago; and her Spouse, St. Joseph, took the name Maria Iosepha for herself, and her Institute, the Daughters of the Lord of Mercy, wished to bear that title. Relying on this divine mercy, she bravely overcame all obstacles, and, although she considered herself to be nothing, she demonstrated that she could accomplish everything through God, who strengthened her with his mercy. Indeed, her human virtue seems to have surpassed all others, having founded, within a space of almost forty years, nearly seventy houses of her Institute, either in Italy or in southern America, and providing them with all necessary provisions; she strived to promote virtues and perfection in the hearts of all the sisters, both in the northern and southern hemispheres, through word and writing; she founded a clerical seminary for fostering ecclesiastical vocations, and administered several hospitals with such wisdom and prudence that she earned the great admiration of the highest authorities. This active life was fueled by a burning charity, both for God and for her neighbor, which led to the blessed passing of God's servant on December 7th of that year in Savona. Truly, Maria Iosepha was given a difficult task to accomplish for the glory of God on earth; and she, with the help of His grace, approached it with such zeal and fidelity that she attained the pinnacle of Christian perfection. Indeed, after ordinary inquiries were conducted in the Courts of Savona and Platen regarding the fame of her sanctity, and with all legal requirements observed, the introduction of her Cause was granted by decree on July 23rd of the year 1924, by the authority of the Most Holy Lord. After the subsequent apostolic processes were completed, and with the proper procedures followed before the Sacred Congregation, a decree was issued on March 19th of the year 1936, declaring the heroic virtues of the Servant of God. Furthermore, with the occurrence of a divine miracle, and with all that was legally required for that purpose having been fulfilled, a decree was issued on April 10th of this year, by apostolic authority, stating that these things were so. However, in order to proceed further, one doubt must be resolved: Whether, with the approval of heroic virtues and two miracles, it is permissible to proceed to the aforementioned beatification of the Venerable. Therefore, at the General Congregations before the Most Holy Pope Pius XI on the 10th of this month, the Reverend Cardinal Raphael Charles Rossi, promoter of the cause, proposed this doubt, to which the Reverend Cardinals, along with the official prelates and the consulting

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fathers, unanimously responded with an affirmative vote.

[*Latin ed. p. 233*]

The Sacred Congregation of Rites, having received the opinion which the Most Blessed Father graciously accepted, but deferred giving his final judgment, commended the matter to the prayers of all present. On this day, when the Ascension of the Lord into Heaven was being celebrated, the Reverend Cardinals Camillus Laurenti, S.R.C., Prefect, and Raphael Carolus Rossi, Promoter of the Cause, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and I, the undersigned Secretary, were summoned. After the Divine Office, he pronounced: "It is permissible to proceed to the solemn Beatification of the Venerable Maria Iosepha Rossetto." It pleases us to conclude with the words of the Apostle: "To each of us is given grace according to the measure of Christ's gift: wherefore he saith: Ascending on high, he led captivity captive: he gave gifts to men" (Eph. 4:8). Furthermore, the most abundant gifts of grace which were bestowed upon Maria Iosepha by Christ, caused her to be freed from captivity and to ascend higher into Heaven with Christ; therefore, we rightly rejoice today, in the joy of this day. Moreover, His Holiness ordered that this decree be made public, that it be recorded in the acts of the S.R.C., and that Apostolic Letters, bearing the Fisherman's ring, for the solemn Beatification, to be celebrated whenever desired in the Vatican Basilica, be issued. Given from the Palace of Gandolfo, on the 26th of May in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. F.B. S. A. Carinci, Secretary.

ACT OF BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARIA DOMINICA MAZZARELLO, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS.

REGARDING THE QUESTION: Concerning which miracles are to be considered in the case and for the effect of what is being investigated: "Place yourself always at the lowest point, and the highest will be given to you" (Im. Chr., II, X, 16). The Venerable Maria Dominica Mazzarello, born in "Mornese" in the Diocese of Acqui in the year 1837, having arisen from a humble place, under the wise guidance of Saint John Bosco, who perceived outstanding talents in the young girl, made such remarkable progress on the path of perfection, as her subsequent sanctity...

[*Latin ed. p. 234*]

234 The Acts of the Apostolic See – Official Commentary declared. And since the entire foundation of sanctity consists in humble estimation of oneself, our Venerable Mother always placed herself at the lowest level, and she only undertook the direction of the family of the Daughters of Mary, Help of Christians, compelled by the virtue of obedience by her holy teacher, and she governed with such prudence, and expanded the

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Institute, that she deservedly received the title of Founder from this Holy Congregation. She also received the highest esteem from men. But after her death, which occurred on May 14, 1881, God willed to magnify the sanctity of the most humble Virgin, granting many graces through her intercession, of which some are to be considered as true miracles, two of which were selected by witnesses and presented to this Holy Congregation for this purpose, so that the way might be prepared for a solemn beatification. The little girl Herculina Mazzarello, born in July of the year of Our Lord 1912, was afflicted with total paralysis of the legs after three months. All the doctors, or those attending her, or those assigned by this Holy Congregation, who diagnosed this infantile paralysis, considering the atrophy of the legs and other conditions, unanimously agreed that the little girl would be deprived of the ability to walk for the rest of her life. When human remedies proved ineffective, our Venerable Mary Dominica was earnestly invoked through nine days of prayers. On the last day of these, namely August 20 of the year 1916, while the little girl was sitting on the ground with another girl, she suddenly stood up, stood, walked, and indeed ran to meet her mother returning from the countryside. Two things are remarkable in this singular healing: firstly, the instantaneous repair of the muscles, nerves, and bones of the legs from the atrophy, and secondly, the regained ability to walk, and even more so, to run, which is usually acquired only after many attempts and after a long period of time. She continues to persevere in perfect health. Three attribute the healing to a miracle, three to the care of the doctor. Rosam Bellavita, a girl of twelve years, who had long been severely afflicted with tuberculosis of the peritoneum with chronic ascites, broke out more clearly in November of the year 1925; and in the following March, she was brought almost to the threshold of death. When no further hope of healing appeared, nine days of prayers were begun on the 19th of that month, so that God, through the merits of our Venerable Mary Dominica, might restore the sick girl to health. That same night, the girl fell into a peaceful sleep, and in the morning she got up from bed, went to the church, received the sacraments, spent a long time praying there, returned home, ate, and was no longer subject to any of the previous ailments.

[*Latin ed. p. 235*]

The Sacred Congregation of Rites, 235, concerning another miracle, the apostolic inquiry regarding which was completed in the Court of Genoa, and another, regarding which the inquiry was completed in Milan. The legal validity of both inquiries was recognized by this Sacred Congregation on January 26th of the year 1937, and the decision of the Sacred Congregation was confirmed by His Holiness on February 3rd. Concerning both miracles, a discussion took place before the Consultors' Preparatory Committee, before Cardinal Alexander Verde, the Promoter of the Cause, on July 20th of the past year; and also on February 22nd of this year, be-

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fore the Fathers Cardinals, in the Preparatory Committee. Finally, on the 10th of this month, a General Congregation was held before His Holiness Pope Pius XI, in which the Reverend Promoter of the Cause proposed a question for discussion: concerning which miracles it is established, and concerning what effects, in the case under consideration. The Reverend Cardinals, official prelates, and Fathers Consultors gave their votes. After hearing these, the Most Blessed Father encouraged those present to offer fervent prayers, that He might be illuminated by greater light from God. He decided to announce his judgment on this solemn day of the Ascension of the Lord. Therefore, He summoned to Himself the Reverend Cardinals Camillus Lawrence, Prefect of the Holy Roman Church, and Alexander Verde, the Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the undersigned Secretary, and, having celebrated the Holy Sacrifice of the Mass, He declared: "It is established that there was an instantaneous and complete healing of Herculina Mazzarello from an incurable, acute spinal paralysis in the lower limbs, and also of Rosa Bellavita from a very serious tuberculous peritonitis with ascites." He ordered that this decree be promulgated and recorded in the acts of the Holy Roman Church. Given from the Palace of Gandulphi, on May 26th of the year of Our Lord 1938. C. Card. LAWRENCE, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis — Official Commentary

ACTS OF THE SACRED ROMAN TRIBUNALS

EOTA

Citation by edict concerning the nullity of the marriage of BABYLONEN. SYRORUM (FADI-LAURENCE).

Since the actual place of residence of the aforementioned Clara Laurence, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 6, 1938, at 10 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rotal Session for the determination of the cause will be held: Whether the marriage in this case is null.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Clara Laurence, must take care to inform her of this edictal citation.

Stanislaus Janasik, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, June 28, 1938.

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I. Pendola, Notary.

*And since the place of current residence of Madame Claire Laurence, defendant in this cause, is unknown, we summon her to appear in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 6th, at 10 o'clock, to resolve the doubt mentioned below or to subscribe to it, and to set the date for the decision of the cause. Does the marriage in this case prove to be null? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Claire Laurence must, as far as possible, inform her of this present citation.

[*Latin ed. p. 237*]

Diarium of the Roman Curia, No. 237.

Thursday, June 30, 1938: The Holy Father received, in a solemn audience, His Excellency, the Reverend Doctor Don José Yangtjas Messia, Viscount of Santa Clara de Avedillo, Extraordinary Ambassador and Plenipotentiary of the National Government of Spain, for the presentation of his credentials.

SACRED CONGREGATION OF RITES.

Tuesday, June 14, 1938, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was held, with the participation of the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles which are alleged to have been wrought through the intercession of the Venerable Servant of God, Francesca Saveria Cabrini, Foundress of the Institute of the Missionaries of the Sacred Heart of Jesus.

Tuesday, June 21, 1938, at the Most Reverend and Venerable Cardinal Pietro Boetto, Relator of the cause for beatification and canonization of the Venerable Servant of God, Filippina Duchesne, of the Company of the Sisters of the Sacred Heart, the Sacred Congregation of Rites was held, with the participation of the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles which are alleged to have been wrought through the intercession of the aforementioned Venerable Servant of God, and which are proposed for her beatification.

Tuesday, June 28, 1938, at the Most Reverend and Venerable Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Dean of the Sacred College, Relator of the cause for canonization of the Blessed Gemma Galgani, the Sacred Congregation of Rites was held, with the participation of the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles which are alleged to have been wrought through the intercession of the same Blessed Gemma Galgani, Virgin, and which are proposed for her canonization.

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Tuesday, July 5, 1938, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was held, with the participation of the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles which are alleged to have been wrought through the intercession of the Venerable Emilia de Vialar, Foundress of the Institute of the Sisters of St. Joseph of the Apparition.

[*Latin ed. p. 238*]

Acta Apostolicae Sedis - 238 Official Commentary. SECRETARY OF STATE. By means of letters from the Secretary of State, the Most Holy Father Pius XI, reigning happily, deigned to appoint: June 13, 1938. The Reverend Father Theophilus Liburdi, of the Order of the Friars Minor, Consultor of the Supreme Sacred Congregation of the Holy Office. The Illustrious Signor Count Francesco Cantuti Castelvetri, Commander of the Palatine Guard of Honor. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: April 22, 1938. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Institute of the Franciscan Tertiary Sisters of Saint Elizabeth (Padua). The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Daughters of Saint Joseph of Rivalba (Turin). May 25, 1938. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Expiatory Victims of the Most Holy Sacrament of Casoria (Naples); May 5, 1938. The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Congregation of the Daughters of the Immaculate Conception (Warsaw). June 16, 1938. The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Benedictine Nuns of Our Lady of Calvary (Orléans). His Excellency, the Most Reverend Monsignor Gaetano Cicognani, titular Archbishop of Ancira, Apostolic Nuncio in Spain, at the National Government of Salamanca. Assistants to the Papal See: June 1, 1938. His Excellency, the Most Reverend Monsignor Carlo Giuseppe Eugenio Ruch, Bishop of Strasbourg. June 27, 1938. His Excellency, the Most Reverend Monsignor Pietro Calchi-Novati, Bishop of Lodi. Apostolic Protonotaries, as if participating: September 15, 1937. Monsignor Giovanni Cullen, of the Patriarchate of Lisbon. April 11, 1938. Monsignor Andrea J. Burns, of the diocese of Rockford. April 21, 1938. Monsignor Francesco A. Roell, of the diocese of Indianapolis.

[*Latin ed. p. 239*]

Diarium Romanae Curiae 239, May 10, 1938. Most Reverend Giovanni Battista Montini (Rome). May 21. Most Reverend Pietro Gorla, of the Archdiocese of Milan. June 3. Most Reverend Antonio Considiney, of the Diocese of Galway. Domestic Prelates of His Holiness: November 23, 1936. Most Reverend Edoardo Brennan, of the Archdiocese of Toronto. Most Reverend Giovanni Giuseppe McGrand, of the same Archdiocese.

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February 1, 1938. Most Reverend Leopoldo Krebs, of the Archdiocese of Vienna. Most Reverend Ronaldo Beatón, of the Diocese of Victoria in Vancouver Island. Most Reverend Martino A. Fitzpatrick, of the Diocese of Brooklyn. Most Reverend Giuseppe F. Conway, of the same Diocese. Most Reverend Arminio J. Pfeifer, of the same Diocese. Most Reverend Giovanni J. Clarke, of the same Diocese. February 27. Most Reverend Francesco J. Uleau, of the same Diocese. Most Reverend Ottavio Silvestri, of the same Diocese. Most Reverend Giorgio A. Metzger, of the same Diocese. Most Reverend Francesco P. Oonnelly, of the same Diocese. Most Reverend Carlo J. Canivan, of the same Diocese. Most Reverend Giovanni McEnroe, of the same Diocese. Most Reverend Guglielmo T. Dillòn, of the same Diocese. Most Reverend Patrizio Giovanni Barry, of the same Diocese. March 14. Most Reverend Teodoro Landry, of the Diocese of Saint-Germaine de Rimouski. Most Reverend Enrico Petit, of the Diocese of Geneva. April 1. Most Reverend Luigi Waèber, of the same Diocese. Most Reverend Carlo Boxler, of the Diocese of Freiburg im Breisgau. Most Reverend Filippo Sanabia, of the Archdiocese of Santo Domingo. May 5. Most Reverend Michele Riordan, of the Archdiocese of Baltimore. May 12. Most Reverend Francesco J. Conron, of the Diocese of Rockford. Most Reverend Giovanni L. Sheridan, of the Diocese of Albano Laziale. Most Reverend Rocco Vilei, of the Archdiocese of Otranto. Most Reverend Giuseppe Procopio de Magalhâes, of the Archdiocese of São Paulo in Brazil. Most Reverend Romolo Pantanetti (Rome). May 27. Most Reverend Enrico Chappoulie, of the Archdiocese of Paris. May 28. Most Reverend Luigi Arrigoni, of the Archdiocese of Milan. May 9. Most Reverend Giovanni Gonçalves da Costa, of the Diocese of Oporto. Most Reverend Alfonso Gilbert, of the Diocese of Saint-Dié. May 11. Most Reverend Gildo Brugnola, of the Diocese of Narni. May 17.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary, May 18, 1938. Monsignor Luigi Ligutti, of the diocese of Des Moines.

Monsignor Carlo F. McEvoy, of the diocese of Syracuse.

29. Monsignor Giovanni Colgan, of the Apostolic Vicariate of the Western District of the Cape of Good Hope.

Monsignor Giovanni Morris, of the same Apostolic Vicariate.

Monsignor Giorgio Leduc, of the archdiocese of Cambrai.

30. June 1. Monsignor Patrizio F. Kennedy, of the diocese of Salt Lake.

Monsignor Giovanni Hummel, of the diocese of Green Bay.

Monsignor Guglielmo J. Drummy, of the diocese of Peoria.

10. Monsignor Carlo Colli, of the archdiocese of Milan.

Monsignor Giovanni Giacomelli, of the diocese of Trieste.

Monsignor Giovanni Grenouillet, of the diocese of Marseille.

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12. Monsignor Giovanni Lauro, of the archdiocese of Sorrento.

HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of Pius, in the rank of Commander: April 12, 1938.

To Mr. Emilio Pozzi, of the archdiocese of Milan.

To Mr. Vittorio Bucaille, of the archdiocese of Paris.

To Mr. Count Giovanni Chiassi (Rome).

The Order of Pius, in the rank of Knight: May 13, 1938.

To Mr. Clemente dei Conti Pietromarchi, Noble of His Holiness.

To Mr. Count Carlo Nasalli Rocca di Corneliano, Noble of His Holiness.

The Insignia of the Order of St. Gregory the Great, civil class: April 27, 1938.

To Mr. Commissioner Alberto Claessens, of the archdiocese of Malines.

June 14. To Mr. Commissioner Giulio Dassonville, of the archdiocese of Rennes.

The Order of St. Gregory the Great, civil class, with Insignia: April 30, 1938.

To Mr. Alessandro Angeli (France).

To Mr. Jean-Pierre Guinant (France).

To Mr. Eugenio Muginot (France).

June 11. To Mr. Paolo Vaio (France).

[*Latin ed. p. 241*]

From the Roman Curia Register: The Order of Saint Gregory the Great, civil class: February 26, 1938. To Mr. I. Raoul Boulet, of the diocese of Trois Rivières. To Mr. Dr. Gustavo Clément, of the diocese of Freiburg im Breisgau. March 18. To Mr. Armando Godoy, of the diocese of Sion. April 1. To Mr. Domenico Giuseppe Caccia, of the parish-diocese of Turin. To Mr. Dr. Agostino Baisi (Rome). March 21. To Mr. Renato Le Gentil (France). March 30. To Mr. Dr. Alberto Degrenne (France). To Mr. Massimo Guérineau (France). To Mr. Gustavo Guillemard (France). To Mr. Roberto Grente (France). To Mr. Giovanni Locquin (France). To Mr. Giovanni De Bourguignon, Count of Saint Martin (France). To Mr. Dr. Alberto Adragna, of the diocese of Trapani. May 14. To Mr. Dr. Ing. Aristide Giannelli, of the archdiocese of Messines. To Mr. Ing. Arch. Francesco Valenti, of the same archdiocese. To Mr. Giuseppe Alfredo Restuccia, of the same archdiocese. To Mr. Dr. Baldassare Melconian, of the Patriarchate of Cilicia. To Mr. Dr. Carlo Gand, of the diocese of Amiens. March 27. To Mr. Giovanni Michele Tucker, of the archdiocese of Westminster. To Mr. Alfredo Michelin, of the archdiocese of Paris. To Mr. Dr. Paolo Förstner (Hungary). The Knighthood of the Order of Saint Gregory the Great, civil class: December 17, 1937. To Mr. Francesco Fabián,

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of the diocese of Sabaria. March 26, 1938. To Mr. Dr. Vincenzo Porta, of the diocese of Vicenza. To Mr. Dr. Felice Saggiorato, of the same diocese. To Mr. Carlo Maslen, of the archdiocese of Westminster. May 2. To Mr. Giacomo Cals, of the diocese of Ruremonda. To Mr. Francesco Ludovico Guglielmo Janknecht, of the same diocese. March 9. To Mr. Antonio Stanislao De Mello, of the archdiocese of Delhi and Simia. March 18. To Mr. Luigi Giuseppe Saverio Gillot, of the diocese of Autun.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis - Official Commentary, May 21, 1938. To the Reverend Mr. Nelson Hume, of the diocese of Hartford.

To the Reverend Mr. Prospero Lavallée, of the diocese of Angers.

To the Reverend Mr. Giuseppe Enrico Guglielmo De Marré, of the archdiocese of Malines.

To the Reverend Mr. Marco Giroud, of the diocese of Grenoble.

To the Reverend Mr. Andrea Bacci, of the diocese of Massa Carrara.

To the Reverend Mr. Enrico Albouy, of the diocese of Nîmes.

June 1.

To the Reverend Mr. Enrico Luigi B. Digby-Beste, of the archdiocese of Bombay.

To the Reverend Mr. Luigi Bena, of the same archdiocese.

To the Reverend Mr. Luigi Mercier, of the same archdiocese.

To the Reverend Mr. Guglielmo Magnaghi, of the diocese of Vigevano.

The Grand Cross of the Order of Saint Gregory the Great, military class: May 17, 1938.

To the Reverend Father Francesco, of the Marchi Theodoli, Honorary Chaplain of the Noble Pontifical Guard.

The Knighthood of the Order of Saint Gregory the Great, military class: May 23, 1938.

To the Reverend Captain Giovanni Battista Wiart, of the Apostolic Vicariate of Saigon.

The Grand Cross of the Order of Saint Sylvester the Pope: April 30, 1938.

To His Excellency, Mr. Admiral Luciano Lacaze (France).

May 19.

To the Reverend Mr. Count Luigi Cornet de Wayo Ruart (Belgium).

To the Reverend Mr. Baron Robert Capelle (Belgium).

The Insignia of the Order of Saint Sylvester the Pope: April 6, 1938.

To the Reverend Mr. Francesco Saverio Zimmermann, Professor, (Austria).

The Commander's Cross with Insignia of the Order of Saint Sylvester the Pope: April 13, 1938.

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To His Excellency, Mr. Giuseppe Renato Morales y Valcárcel, Plenipotentiary Minister of the Republic of Cuba in France.

To the Reverend Mr. Achille Villey (France).

To the Reverend Mr. Ruggero Langeron (France).

To the Reverend Mr. Renato Failliot (France).

The Commander's Cross of the Order of Saint Sylvester the Pope: February 7, 1938.

To the Reverend Mr. Ares Azzario, of the archdiocese of Milan.

March 31.

To the Reverend Mr. Riccardo Testa (Rome).

April 6.

To the Reverend Mr. Pietro Ross of Rome.

[*Latin ed. p. 243*]

Diarium Romanae Curiae 243, 10 Aprilis 1938. Ad Dominum Angelum Michelotti, ex archidioecesi Turini. 9 Maii: Ad Dominum Benedictum Pallini, ingenium, ex dioecesi Grosseto. Ad Dominum Amilcare Ooncialini-Lazzeretti, advocatum, ex eadem dioecesi. Ad Dominum Ezio Eutizio Salvi, ex dioecesi suburbicaria Sabina et Poggio Mirteto. 14: Ad Dominum Innocentem Loi, ex dioecesi Trieste. 27: Ad Dominum Caesarem Vittorio Valenti, ex dioecesi Livorno. 11 Iunii: Ad Dominum professorem Giuseppe Gattafoni, ex dioecesi suburbicaria Frascati. 14: Ad Dominum Guglielmum Sala, ex archidioecesi Mediolani.

Ordinatio militum Ordinis Sancti Silvestri Papae: 1938. Ad Dominum Lucium Principali, ex dioecesi Tivoli. Ad Dominum Salvatore Grasso, ex dioecesi suburbicaria Velletri. Ad Dominum Ambrosium Molla, ex archidioecesi Siracusa. 4: Ad Dominum Raimondum Riesgo la Pereda Concego (Roma). Ad Dominum Giuseppe Rosati (Roma). 9: Ad Dominum doctorem et rationarium Mario Bertoni, ex archidioecesi Mediolani. Ad Dominum rationarium Virgilium Dionigi (Roma). 22: Ad Dominum Carolum Pesenti, ex dioecesi Bergomi. 7 Maii: Ad Dominum ingenium Franco Belloni, ex dioecesi Crema. 9: Ad Dominum Giuseppe Mussa, ex dioecesi Grosseto. Ad Dominum Lucium Igino Zanon, ex dioecesi Biel. 16: Ad Dominum doctorem Salvatore Savasta, ex archidioecesi Messines. Ad Dominum Giuseppe Sacca Zanghi, ex eadem archidioecesi. 23 Martii: Cum litteris a Secretariatu Status, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est nominare:

Camerarios Secretos Supra Numerum: 3 Novembris 1937. Reverendissimum Dominum Giuseppe Arturo de Moura, ex dioecesi Taubaté. Reverendissimum Dominum Giuseppe Alves de Moura, ex eadem dioecesi. 24 Februarii 1938. Reverendissimum Dominum Edmondum Giuseppe Reilly, ex dioecesi Brooklyn. Reverendissimum Dominum Giacomo Enrico Grif-

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fiths, ex eadem dioecesi.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary, February 24, 1938. Monsignor Arcangelo Raffaele Ciom, of the same diocese.

April 7: Monsignor Andrea Ratto, of the archdiocese of Turin.

April 14: Monsignor Casimiro Kowalski, of the archdiocese of Poznan.

April 21: Monsignor Dante Barbieri, of the archdiocese of Spoleto.

Monsignor Fabio Fabbi, of the diocese of Norcia.

Monsignor Domenico Trisoglio, of the diocese of Casale Monferrato.

Monsignor Corrado Mingo, of the diocese of Noto.

May 19: Monsignor Salvatore Simo, of the archdiocese of Monreale.

Monsignor Luigi Zenucchini, of the diocese of Brzesc.

Monsignor Damiano Zani, of the same diocese.

June 2: Monsignor Guglielmo Rockliff, of the diocese of Lancaster.

Monsignor Saverio Cinque, of the archdiocese of Amalfi.

June 9: Monsignor Vincenzo Conforti, of the same archdiocese.

Monsignor Giovanni M. Hogan, of the diocese of Ogdensgurg.

Monsignor Walter J. Funcke, of the same diocese.

June 16: Monsignor Giuseppe Fabbri, of the diocese of Faenza.

Extra Chamberlain of Honour, with Sword and Mantle, of His Holiness: June 2, 1938.

Mr. Clemente Ignazio Brand, of the diocese of Southwark.

Mr. Russel Luca Sedgwick, of the same diocese.

Chamberlain of Honour, in peacock blue attire, of His Holiness: December 9, 1937.

Monsignor Giovanni Belchior, of the diocese of Jacarézinho.

April 14, 1938. Monsignor Ludovico Górski, of the archdiocese of Poznan.

NECROLOGY:

May 18, 1938. Monsignor Luigi Giuseppe Tournier, titular Bishop of Ipseli.

June 6: Monsignor Raffaele Guizar y Valencia, Bishop of Vera Cruz.

June 27: Monsignor Francesco Alberti, Archbishop of La Piata.

July 7: Monsignor Giuseppe Augusto da Rocha Noronha, titular Bishop of Bargala.

[*Latin ed. p. 245*]

Year and Volume XXX, August 30, 1938 (Series II, Vol. 5, No. 9) – No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA. CONSTITUTIONS OF THE POPES. APOSTOLIC LETTER. TO THE

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DIOCESE OF CALBAYOG. A PORTION OF THE TERRITORY OF THE DIOCESE OF CALBAYOG, LOCATED IN THE PHILIPPINE ISLANDS, IS SEPARATED THEREFROM, AND A NEW DIOCESE, NAMED "PALENSIS," IS ESTABLISHED, WHICH IS A SUFFRAGAN DIOCESE OF THE METROPOLITAN CHURCH OF THE HOLY NAME OF JESUS, ALSO KNOWN AS CEBU. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

If there exists in the Catholic world a diocese, either because of the excessive size of its territory, or because of the multitude of its inhabitants, which can scarcely be governed by a single, however diligent, Pastor, the Apostolic See is accustomed to separate a portion thereof, so that a new diocese may be established therefrom. Now, since the Diocese of Calbayog, with its present Pastor, encompasses a vast territory, including the large islands of Samar and Leyte, and other smaller islands, and abounds in the number of the faithful, prayers have been presented to Us, that the said diocese be divided into two parts, from one of which a new diocese may be established. And We, knowing that this will be for the good of souls, with the favorable vote of the Most Reverend William Piani, titular Archbishop of Nicosia, Our Apostolic Delegate in the Philippine Islands, have decided as follows:

[*Latin ed. p. 246*]

M6 Acta Apostolicae Sedis - Official Commentary of Our Holy Religious Brothers, at the advice of the Most Reverend Cardinals of the Sacred Congregation Consistorial, after mature deliberation on all matters, which We requested, We decree to grant. Wherefore, with the consent of those who are present, or who are presumed to have their interests involved, by the fullness of Our apostolic power, We separate from the diocese of Calbayog that portion which includes the island of Leyte and the small adjacent islands, in which are located the following parishes: Taeloban, Palo, Tanauan, Dagami, Burawen, Dulag, Tolosa, La Paz, Abuyog, Hinunangan, Hinundayan, Cabalian, Pintuyan, Liloan, Libagon, Sogod, Banday, Malitbog, Macrohon, Maasin, Matalom, Bato, Hilongos, Hindang, Inopacan, Baybay, Caridad, Albuera, Ormoc, Merida, Quiot, Palompon, Villaba, San Isidro, Leyte, Biliran, Naval, Caibiran, Capooean, Carigar a, Barugo, Babatugon, San Miguel, Jaro, Alangalang, Pastrana. From the territory of these parishes, We erect a new and distinct diocese, which We wish to be called the diocese of Palo. We establish the seat of this new diocese in the city of Palo, from which the diocese itself derives its name, and therefore We raise it to the rank of a city; and We grant to it all the rights and privileges with which other ecclesiastical cities are endowed. We decree that the bishop shall have his cathedral in the church dedicated to the Transfiguration of Our Lord Jesus Christ, located in that same city, and therefore We elevate that church to the rank and dignity of

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a cathedral, and We grant to it and to its bishops, for the time being, all the rights, privileges, honors, insignia, graces, and prerogatives with which other cathedrals and their prelates in the Philippine Islands commonly enjoy and possess, and We subject them equally to the same burdens and obligations. We constitute this new diocese of Palo as a suffragan of the metropolitan Church of the Holy Name of Jesus, or Cebu, and We subject its bishop, for the time being, to the metropolitan jurisdiction of the Archbishop of Cebu. Furthermore, We reserve to Ourselves and to the Apostolic See the faculty of entering into the territory of this diocese whenever it may seem opportune in the Lord. Since the circumstances do not permit the immediate establishment of a cathedral chapter in the diocese of Palo, We grant that, in the meantime, diocesan consultors be elected by the canons, for the purpose of administering justice. We also wish that, as soon as it is permissible, a small diocesan seminary be erected in this new diocese, in accordance with the norms and regulations of the Code of Canon Law and those promulgated by the Sacred Congregation for Seminaries and Universities. With regard to the governance and administration of the diocese of Palo, the election of a Vicar Capitular or Administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, We command that the sacred canons prescribed for such matters be observed.

[*Latin ed. p. 247*]

Acta Pii PP. XI 247: Furthermore, with particular regard to the clergy, We decree that as soon as the establishment of this diocese has been carried out, the clergy of the Church shall be considered to be assigned to it, and shall legitimately reside within its territory. The episcopal see of the new diocese shall be constituted from the revenues and other offerings which are customarily provided by the faithful, for the benefit of which the diocese has been established. However, it is entrusted to the zealous care of the Bishop to establish the diocese as soon as possible in immovable property. The Ordinary of Calbayog shall transmit to the episcopal curia of Palo, as soon as it is possible, all documents and acts pertaining to the newly established diocese, so that they may be religiously preserved in its archives. Therefore, with the matters arranged as above, for the execution of all that which We have stated above, We choose the venerable Brother William Piani, Apostolic Delegate in the Philippine Islands, and We grant him, for this purpose, all the necessary and appropriate powers, including the power to delegate any person in ecclesiastical dignity or office to carry out the aforementioned purpose, and to transmit an authentic copy of the executed acts to the Sacred Congregation of the Consistory within one year from the date of these Letters. We wish that these Letters, even if transcribed or printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal

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of a person in ecclesiastical dignity or office, as if the original Letters were presented or shown. Furthermore, these Letters and everything contained therein shall never, at any time, be subject to any challenge or dispute on the grounds of fraud or error, or nullity, or intention, or any other defect, whether substantial or unforeseen, but shall always remain valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply; and if, by anyone, with knowledge or ignorance, anything should happen to contravene these, We wish and decree that it shall be entirely void and of no effect. Notwithstanding any rules in synodal, provincial, general, and universal councils, special or general constitutions and apostolic ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, which may be contrary to these, We hereby derogate from all of them, even those worthy of special mention. Therefore, no one shall be permitted to infringe upon this page of dismemberment, establishment, subjection, decree, statute, concession, commission, mandate, derogation, and Our will, or to contradict it. If anyone, with audacious presumption, should attempt to do so...

[*Latin ed. p. 248*]

Acts of the Apostolic See - Commentary 248. The official rite declares that [it] recognizes the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1937, on the twenty-eighth day of the month of November, in the sixteenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI, Fr. RAPHAËL C., Card. ROSSI, *Cancellarius*, 8. R. E., 8. C. Consistorialis a Secretis, Alfonsus Carinci, Apostolic Protonotary. Ludo vicus Kaas, Apostolic Protonotary. In the Register of Lead, in the Archives, Volume LVIII, number 12 - Al. Trussardi.

II. THE APOSTOLIC PREFECTURE "DE BONDO" IS ELEVATED TO AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY.

Whenever, through the apostolic proclamation of the Gospel and diligent labors, a church has made great progress in the Catholic religion among a people previously among the infidels, it is certainly fitting and proper that that church be elevated to a higher degree of dignity by the Apostolic See.

Therefore, our beloved son, the Master General of the Order of the Holy Cross, having reserved and verified that the Apostolic Prefecture of Bondo in the Belgian Congo has made considerable progress in recent years, thanks to the Missionary Fathers of his Order, to whose care and administration that church has been entrusted, despite all kinds of difficulties, and having made this request with fervent prayers, he asked that We might deign to elevate it to an Apostolic Vicariate.

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We, with the counsel of our venerable brothers, the Cardinals of the Holy Roman Church, who are devoted to the spreading of the Christian name, especially the venerable Brother John Dellepiane, titular Archbishop of Stauropolis, Apostolic Delegate in the Belgian Congo, with a favorable vote, after mature deliberation, have decided to grant the request of the aforementioned Master General of the Order of the Holy Cross. Therefore,

[*Latin ed. p. 249*]

Supplementing the Acts of the Holy Father Pius XI, in order that it may be complete, and with the consent of those who are present, or of those who may presume to have an interest, We, by Our supreme authority, elevate, establish, and constitute the Apostolic Prefecture of Bondo, which We mentioned above, with the same boundaries and name; and We wish to entrust it, for the future, to the aforementioned Order of the Holy Cross, whose Missionary members have hitherto diligently labored in that region with such apostolic zeal, provided that this be to Our pleasure and to that of the Apostolic See. Therefore, We grant to this new Vicariate, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their superiors throughout the world are commonly endowed and enjoy; and We subject them to the same burdens and obligations to which others are subjected. We will and command that all of these things, as above established and decreed, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that these documents, whether transcribed or printed, shall have the same validity as if they were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this decree of elevation, establishment, concession, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-seven, on the second day of the month of December, in the sixteenth year of Our pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius S. R. E.
S. C. de Propaganda Fide
Praef. Dominicus Spolverini, Arch. Lariss.
Proton. Apost. Vincentius Bianchi Cagliesi, Proton. Apost.

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[*Latin ed. p. 250*]

Acta Apostolicae Sedis — 250 Official Commentary III

CONCERNING THE "SUI IURIS" MISSION OF SHIHTSIEN IN CHINA, WHICH IS ERECTED INTO AN APOSTOLIC PREFECTURE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

The Christian flock in the "sui iuris" Mission of Shihtsien in China, which has now existed for six years and has been entrusted to the beloved missionary sons of the Society of the Sacred Heart of Jesus of Issoudun, having grown somewhat and become more steadfast in the faith, so that a testimony of deserved praise might be given to the heralds of the Gospel who labor there constantly and diligently amidst all kinds of difficulties, and at the same time, so that greater hopes and encouragement might be added for the ever-increasing labors undertaken for the sake of Christ, it seemed fitting to raise that Mission to a higher degree of dignity.

Therefore, after mature deliberation, with the advice of our Venerable Brothers, the Cardinals, Prefects of the Most Holy Congregation of the Propaganda Fide, and after having obtained all that which is necessary, including the consent of those who might presume to have an interest therein, by our supreme authority, we elevate, erect, and establish the "sui iuris" Mission of Shihtsien in China into an Apostolic Prefecture of the same name; and we entrust it, for our own and for the good pleasure of the Apostolic See, to the care of the Apostolic Missionaries of the Society of the Sacred Heart of Jesus of Issoudun, whom we have praised above, according to the tenor of these presents.

Therefore, we grant to this new Apostolic Prefecture, and to its Prefects for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their superiors enjoy and are endowed by common law; and we subject them to the same burdens and obligations with which others are burdened.

All of these things, as above disposed and established, we wish and command to be considered ratified and valid, notwithstanding any contrary things.

Furthermore, we wish that these Letters, whether transcribed or printed, shall have the same full force and effect as if they were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office.

To no one shall it be permitted to infringe or contradict this decree of elevation, erection, concession, establishment, and our will.

If anyone, with rash audacity, should presume to attempt this, let him

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incur the wrath of the Almighty.

[*Latin ed. p. 251*]

The Acts of the Popes, page 251, XI, attest that the powerful God and the blessed Apostles Peter and Paul are aware of the events about to occur. Given in Rome, near St. Peter's, in the year of Our Lord 1937, on the second day of the month of December, in the sixteenth year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor, 8. B. E. S. C. of Propaganda Fide, Prefect, Dominicus Spolverini, Aren. Larissen, Proton. Apost. Vincentius Bianchi Cagliesi, Proton. Apost. Loco © Plumbi Reg. in Cane. Ap., Vol. LVIII, n. SI - Al. Trussardi. IV. The Diocese of Trenton is divided and a new diocese, "Camden," is established. PIUS, Bishop, Servant of the Servants of God, for the lasting memory of this event.

For the greater good of souls, it is undoubtedly highly beneficial that the boundaries of the churches throughout the Catholic world be properly defined, so that they may be arranged or modified in such a way as to better correspond to the circumstances and conditions of the places. For these reasons, it has now seemed opportune to divide the Diocese of Trenton into two parts and to establish a new diocese, entrusting its governance to a new bishop. After consultation with our venerable brothers, the Cardinals of the Most Holy Roman Church, who preside over the Sacred Congregation Consistorial, and with the support of the venerable Brother Hamleto Ioannes Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of America, after mature deliberation, we have decided to proceed accordingly. Therefore, to the extent that it is necessary, with the consent of those who may be concerned, by the fullness of Our Apostolic authority, we separate from the territory of the Diocese of Trenton the civil counties of Camden, Gloucester, Atlantic, Salem, Cumberland, and Cape May, and from this territory thus separated, we erect and establish a new diocese, which shall be called Camden. The seat and the episcopal cathedral of this new diocese shall be in the city of Cam-

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary: We establish the city, from which the diocese itself derives its name, and therefore we elevate it to the highest rank of the city's ecclesiastical standing, and we grant it all the rights and privileges with which other episcopal sees and cathedrals are commonly endowed. Furthermore, we elevate the parish church of the Immaculate Conception of the Blessed Virgin Mary, located in that same city, to the rank and dignity of a cathedral church. Therefore, we grant to this cathedral church and to its bishops, for the time being, all the same rights, privileges, honors, insignia, graces, and prerogatives with which other cathedrals, their churches, and their prelates commonly enjoy in North America. As for the governance, administration, endowments,

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and also the rights and obligations of the clergy and the faithful, and other matters pertaining to this Trenton diocese, we order that those things be observed which are prescribed in this matter by the sacred canons, and also by the Third Plenary Council of Baltimore. And with regard to the clergy in particular, we decree that as soon as these Our Letters have been entrusted for execution, the clergy of that church shall be considered to be legitimately residing within its territory. Until, moreover, a cathedral chapter is established, we wish that, in accordance with the law, canonical diocesan consultors be chosen and appointed. Finally, we command that all documents and acts pertaining to this new diocese be, as soon as it is possible, delivered by the chancery of the Trenton diocese to the episcopal curia of the Camden diocese, so that they may be religiously preserved in its archives. For all of the above matters, which we have ordered and established, we choose the Most Reverend Brother Hamlet John Cicognani, whom we mentioned above, as our Apostolic Delegate in the United States of North America, and therefore we grant him the powers necessary and appropriate for this purpose, including the power to delegate to any man constituted in ecclesiastical dignity, any person for the purpose of carrying out what is required, and we charge him with the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the completed execution. We wish that these Letters, even when transcribed and printed, shall have the same full faith given to them, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if they were presented or shown in person. These present Letters and all that they contain shall never, at any time, be subject to any defect of fraud or deception, or of nullity, or of our intention, or by any other means, even if substantial and unforeseen; but they shall always remain valid and shall have their full and complete effect, and shall be obtained by all to whom they apply.

[*Latin ed. p. 253*]

The Acts of the Popes, page 253, must be inviolably observed; and if, concerning these matters, anyone, by any authority, knowingly or unknowingly attempts to alter it, We declare and decree that it shall be entirely null and void, without prejudice to the rules established in synodal, provincial, general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other dispositions of Our Predecessors, the Roman Pontiffs, and all other contrary provisions whatsoever: to all of which, even those worthy of special mention, We derogate by these present words. Therefore, no one is permitted to infringe upon or contradict this page of division, erection, concession, decree, commission, mandate, derogation, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation

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of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1937, on the ninth day of the month of December, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI

Chancellor of the Holy, Roman, Ecclesiastical Supreme Court,

Secretariat

Ioseph Wilpert, Dean of the College of Protonotaries Apostolic

Ludovicus Kaas, Protonotary Apostolic

Loco

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′ V

NOVARCENSIS-PATERSONENSIS

A part of the territory of the Diocese of ROSSI is separated from it, from which a new Diocese is erected under the name of PATERSONENSIS.

PIUS, Bishop, Servant of the Servants of God,

For the perpetual memory of this event.

It seems to Us that the proper delimitation of any diocese in the world, and its alteration, if circumstances and times require it, undoubtedly contributes in the highest degree, both to the greater spiritual benefit of the Christian faithful, and to the easier administration of their pastoral care.

Moved by these reasons, concerning the venerable Brothers of Our Sacred Roman Church...

[*Latin ed. p. 254*]

154. Acts of the Apostolic See – Official Commentary. After mature deliberation, and with the consent of the Most Reverend Brother Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of North America, we have deemed it fitting to divide the Diocese of Newark, which is abundant in territory and in the number of the faithful, into two parts, and to erect a new diocese, entrusting the care and governance of one part to a new Bishop. Therefore, in order that this may be accomplished, and with the consent of those whose interests may be involved, we, by the fullness of our Apostolic authority, perpetually separate from the Diocese of Newark the civil counties of Passaic, Morris, and Sussex; and we erect and establish the territory of these counties into a new diocese, which we wish to be called Paterson, and so we decree.

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We establish the seat and the episcopal cathedral of this new diocese in the city of Paterson, and accordingly we raise it to the rank of a city, and we grant to this seat and cathedral all the rights and privileges to which other episcopal sees and cathedrals are commonly entitled. Furthermore, we elevate the parish church of St. John the Baptist in that city to the dignity of a cathedral church, and for this reason, we grant to it and to its Bishops, for the time being, all the rights, privileges, honors, insignia, graces, and prerogatives to which other cathedrals and their prelates are entitled throughout the world in North America, and we subject them equally to the burdens and obligations to which others are subject. Until a cathedral chapter is established, we decree that, for the purpose of legal proceedings, diocesan consultors shall be chosen and appointed. As for the governance, administration, endowment, rights and obligations of the faithful and clergy, and other matters pertaining to this new diocese, we command that those things be observed which are prescribed in this regard by the sacred canons and the Third Council of Baltimore. Furthermore, with regard to the clergy in particular, we decree that as soon as these Letters of ours are demanded for execution, the clergy of the Church shall be considered to be assigned to that territory, in which they legitimately reside. Finally, we command that the documents and acts pertaining to this new diocese be delivered by the Episcopal Curia of the Diocese of Newark to the Chancery of the Diocese of Paterson as soon as it is possible, so that they may be religiously preserved in its archives. For all the matters above, as they have been arranged and established, we appoint the Most Reverend Brother Hamlet John Cicognani, whom we mentioned above, Apostolic Delegate in the United States of North America, and we grant him, for this purpose, the powers necessary and appropriate, including the power to delegate to any person, for the purpose in question.

[*Latin ed. p. 255*]

The Acts of the Holy Father [Pius] state on page 255: "Having established, by ecclesiastical dignity or office, that a certain burden is to be transmitted to the Sacred Congregation of the Consistory as soon as possible, a true and authenticated copy of the acts of the completed execution is to be sent. These present Letters, and whatever is contained within them, shall never, at any time, be noted, impugned, or brought into controversy due to a flaw of deception or omission, or nullity, or intention, or by any other means, even if substantial and unforeseen; but rather, they are to be considered as having been made and issued with full knowledge and authority, and are to remain perpetually valid, and to produce and obtain their full and complete effects, and are to be inviolably observed by all to whom they pertain; and if, by anyone, with any authority, knowingly or unknowingly, anything should happen to be attempted against these, we will and decree that it shall be entirely void and of no effect. Notwithstanding

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the rules established in synodal, provincial, general, and universal Councils, in special or general Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, to all of which, even those worthy of special mention, We derogate by these present words. Therefore, no one shall be permitted to infringe or contradict this page of dismemberment, erection, decree, concession, commission, mandate, derogation, and Our will. If anyone should presume with such a rash audacity to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-seven, on the ninth day of the month of December, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI
Chancellor
8. R. B. 8. C. Consistorialis
a Secretis
Ioseph Wilpert, Dean of the College of Protonotaries Apostolic
Ludovicus Kaas, Protonotary Apostolic
Loco
® Plumbi Reg. in Cane. Ap., Vol. LVIII, n. 49 - Al. Trussardi.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary. LUDOVICOPOLITANA-OWENSBURGensis. A PART OF THE LUDOVICOPOLITANA DIOCESE IS SEPARATED TO FORM A NEW DIOCESE, TO BE CALLED "OWENSBURGensis." PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. The solicitude of all Catholics of the world, divinely entrusted to the Supreme Pontiff, demands that, either due to the increase in the number of the faithful, or due to the excessive extent of the territory, the boundaries of dioceses be appropriately changed from time to time. Therefore, since it has been deemed highly beneficial to the ecclesiastical administration of the Ludovicopolitana diocese for these reasons, that it be divided into two parts, and a new diocese be erected therefrom, We, after mature deliberation, with the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Consistorial Congregations, and with the assistance of the Venerable Brother Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic

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Delegate in the United States of North America, and supplementing what is necessary, and with the consent of those whose interests are involved, by the fullness of Our Apostolic authority, We perpetually separate from the territory of the Ludovicopolitana diocese that part thereof comprising the civil counties of Ballard, Carlise, Hickman, Fulton, McCracken, Graves, Livingston, Marshall, Calloway, Trigg, Lyon, Crittenden, Caldwell, Christian, Hopkins, Webster, Union, Henderson, Daviess, Eandock, McLean, Ohio, Muhlenberg, Butler, Todd, Logan, Breckinridge, Grayson, Edmonson, Warren, Simpson, Allen, and We erect and establish a new diocese from the territory thus separated, which We wish to be called Owensburgensis, thereby limiting the boundaries of the Ludovicopolitana diocese. We establish the seat of this new diocese in the city of Owensburg, from which the diocese itself, as We have said, derives its name, and therefore We raise it to the rank of a city's episcopal seat; We establish the episcopal seat in the parish church dedicated in honor of St. Stephen, located in the same city, and We raise it to the rank and dignity of a cathedral church, and We grant to it and to its Bishops for the time being all the rights, privileges, honors, insignia, graces, and favors, by which other cathedral churches and their prelates throughout the world enjoy and benefit, and We subject them to the same burdens and obligations. As for the governance of this new diocese, and

[*Latin ed. p. 257*]

The acts of Pope Pius XI, page 257, concerning the administration, the endowment of the episcopal see, the election of a Vicar Capitular or Apostolic Administrator in the event of a vacancy, the rights and duties of clergy and the faithful, and other matters of this nature, we command to be observed, as the sacred canons and the Third Plenary Council of Baltimore prescribe. With regard to the clergy in particular, we decree that as soon as these Letters are entrusted for execution, the clergy of the Church shall be considered to be assigned to that territory in which they legitimately reside. Since the circumstances do not permit the immediate establishment of a Chapter of Canons in the cathedral church of Owensburg, we grant that, in the meantime, diocesan Consultors be chosen to serve in place of the Canons, in accordance with the law. Finally, we command that all documents and acts pertaining to this new diocese be delivered by the chancery of the diocese of Louisville, as soon as it is possible, to the episcopal curia of the diocese of Owensburg, so that they may be religiously preserved in its archives. These present Letters, and all that they contain, even those things which some may believe they have not heard, or with which they have not agreed, even if they are worthy of express and individual mention, shall never, at any time, be subject to any defect of surreptition, or of fraud, or of nullity, or of our intention, or of any other, even substantial and unforeseen, deficiency, but they shall always be considered to have been made and

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issued with full knowledge and authority, and shall always remain and be valid, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, by anyone, with or without knowledge, any attempt should be made to contravene these things, we declare and decree that it shall be utterly void and of no effect. Notwithstanding any rules in synodal, provincial, general, and universal councils, any general or special constitutions and ordinances apostolic, and any other dispositions of our predecessors, the Roman Pontiffs, and any other contrary provisions, to all of which we hereby derogate. For the execution of all the things above prescribed and established, we choose the Reverend Brother Hamlet John Cicognani, whom we mentioned above, as Apostolic Delegate in the United States of North America, and therefore grant him the necessary and appropriate powers for this purpose, including the power to delegate to any person holding an ecclesiastical office, the task of transmitting to the Sacred Congregation Consistorial a certified copy of the acts of the execution carried out. Finally, we decree that copies of these Letters, even printed ones, shall be subscribed by the hand of a public notary, and sealed with the seal of a person holding an ecclesiastical office.

[*Latin ed. p. 258*]

Acts of the Apostolic See – Official Commentary 258, or those established by official decree, shall be accorded precisely the same credence as would be given to these documents if they were presented or exhibited. To no one shall it be permitted to infringe upon or contradict this page of division, erection, concession, statute, derogation, mandate, and our will. But if anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-seven, on the ninth day of the month of December, in the sixteenth year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI, Chancellor 8. R. E. 8. C. Consistorialis a Secretis Alfonsus Carinci, Apostolic Protonotary. Carolus Respighi, Apostolic Protonotary. In the place of St. Plumb, Register in the Canon. Ap., Vol. III, n. 59 - Al. Trussardi. VII. The dioceses of Newark and Trenton, which belong to the ecclesiastical Province of New York, are separated, and together with the recently erected dioceses of Paterson and Camden, they constitute a new ecclesiastical Province, to be called "Newark," which is erected as a metropolitan see. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter. For the more useful and salutary consideration of the spiritual good and governance of the faithful in the ecclesiastical Province of New York, which appears to extend over a vast territory, it is deemed opportune to divide it and to erect a new Province therefrom. Wherefore, after consultation with our Venerable Brothers, the

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Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and after having heard the Venerable Brother Hamleton John Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of America, after mature deliberation, by the fullness of our apostolic power, we decree, supplementing what is necessary, that...

[*Latin ed. p. 259*]

Acta Pii PP. XI 259: Those who presume to act in their own interest, by unanimous consent, first, from that ecclesiastical Province of New York, we separate the diocese of Newark, together with its clergy and people; and we remove it from the metropolitan jurisdiction of the Archbishop of New York, and we constitute it an Archdiocese, and we raise its cathedral church to the metropolitan rank and dignity. Therefore, we grant to this Metropolitan Church of Newark, and to its Archbishop for the time being, all rights, insignia, privileges, prerogatives, and honors, with which other Metropolitan Churches throughout the Catholic world, and their prelates, lawfully enjoy and possess; and we subject them equally to the burdens and obligations with which others are burdened. Furthermore, we grant to the Metropolitan of Newark the special right of carrying the cross before him within the boundaries of his province, and of using the pallium, according to the liturgical laws, after it has been duly requested and obtained in the Sacred Consistory. Then, from the same Province of New York, we separate the diocese of Trenton, and together with the diocese of Paterson, and the diocese of Camden, which were established by Us on the aforementioned external feast day, they will form a new ecclesiastical Province of Newark; and we constitute the cathedral churches of these dioceses as suffragan churches of the Metropolitan Archdiocese of Newark, and we subject their bishops to the metropolitan jurisdiction of the Archbishop of Newark. For all of the above matters, as arranged and established, we entrust the execution to the venerable Brother Hamlet John Cicognani, whom We have appointed as Apostolic Delegate in the United States of North America, and therefore We grant him the necessary and appropriate powers for this purpose, including the power to delegate any person in ecclesiastical dignity or office to carry out the aforementioned purpose, and We charge him with the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the execution completed. We decree that these Letters, whether transcribed and printed, but signed by the hand of a public notary, and sealed with the seal of a person in ecclesiastical dignity, shall be given the same validity as if they were presented or shown. Furthermore, these Letters and everything contained therein shall never, at any time, be subject to any objection or nullification, or to any defect, whether substantial or otherwise, or to any other reason, but shall always be considered as having been made and issued with full knowledge and authority, and shall remain perpetually valid and effective, and shall

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have their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone—

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis – The official commentary, and We decree and declare that, should anyone, knowingly or unknowingly, attempt to alter it in any way, it shall be entirely null and void. Notwithstanding, to the extent that it is necessary, the rules in synodal, provincial, general, and universal councils, special or general Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, which are contrary to the foregoing, are hereby repealed: We hereby repeal all of these, even those worthy of special mention. Therefore, no one shall be permitted to infringe upon or contradict this act of division, erection, subjection, decree, concession, commission, mandate, derogation, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1937, on the tenth day of the month of December, in the sixteenth year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI, Chancellor 8. B. E. 8. C. Consistorialis a Secretis Ioseph Wilpert, Dean of the College Proton. Apost. Ludovicus Kaas, Proton. Apost. Loco ® Plumbi Beg. m Cane. Ap., Vol. LVIII, n. 57 - Al. Trussardi. VIII The dioceses of CINCINNATI and LOUISVILLE are separated from the Archdiocese of CINCINNATI, and a new ecclesiastical province is established, consisting of the diocese of LOUISVILLE as the metropolitan see, and the dioceses of OWENSBORO, recently erected, COVINGTON, and NASHVILLE as suffragan sees. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event: That the governance of the Christian faithful may be exercised more easily and healthily, it is certainly useful to have a proper delineation of the churches, which should be most suitable to the circumstances of time and place. Since the ecclesiastical province of CINCINNATI is too extensive, We...

[*Latin ed. p. 261*]

Having before our eyes solely the utility of ecclesiastical discipline, We have judged it fitting to define it anew and, consequently, to establish a new province. Wherefore, after mature deliberation, and with the counsel of the Venerable Brethren, Our Cardinals, Prefects of the Consistorial Congregations, and with the prior vote of the Venerable Brother Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of North America, and having obtained, as far as necessary, the consent of those concerned, or of those who presume to have an interest, by the fullness of Our Apostolic power, We separate and detach the diocese of Louisville from the ecclesiastical province of Cincinnati, together

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with its clergy and people, and We raise it to the rank and dignity of an ecclesiastical metropolis. Therefore, We grant to it and to its Archbishop for the time being all rights and privileges, honors and prerogatives, which other metropolitan Churches and their prelates enjoy and possess by common right; in particular, We grant to the Archbishop of Louisville the right to carry the Cross before him within the boundaries of his ecclesiastical province and to use the sacred Pallium, according to the liturgical laws, after it has been requested and obtained in the sacred Consistory. However, We subject this new metropolitan Church and its Archbishops to the same burdens and obligations as other metropolitan Churches and their prelates. Furthermore, from the same province of Cincinnati, We separate the dioceses of Covington and Nashville, and together with the diocese of Owensboro, which We erected yesterday by Our Apostolic Letters under the lead seal for the entire Catholic world, We constitute them as suffragan dioceses of the metropolitan Church of Louisville, and We subject their respective ordinaries for the time being to the jurisdiction of the metropolitan Archbishop of Louisville. For all these matters, so that what has been stated above may be carried out, We choose the Venerable Brother Hamlet John Cicognani, whom We mentioned above, as Apostolic Delegate in the United States of North America, and We grant him the necessary faculties and those that are appropriate for this purpose, including the power to delegate any person constituted in ecclesiastical dignity to carry out the aforementioned purpose, and We impose upon him the obligation of transmitting to the Sacred Consistorial Congregation an authentic copy of the acts of execution completed, within six months from the date of these Letters. We decree that these Letters, even when transcribed and printed, shall have the same validity as if they were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. These present Letters and everything contained therein, even with regard to those concerned or those who presume to have an interest, even if specific and in AOTA, vol. V, n. 9. - 30-8-938. 18

[*Latin ed. p. 262*]

Acts 262 of the Apostolic See – It is to be understood that those matters which merit special mention should never, at any time, be subject to scrutiny, challenged, or brought into question on the grounds of any flaw, whether of surreptitiousness or deceit, or of nullity, or of our intention, or by any other defect, even if substantial and unforeseen; but that these matters, having been enacted with full knowledge and with the plenitude of authority, shall always remain valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and if, by chance, anyone, by any authority, knowingly or unknowingly, should attempt to contravene them, we declare and

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decree that such attempt shall be entirely void and of no effect. Notwithstanding, however, the rules established in synodal, provincial, general, and universal councils, in general or special Apostolic Constitutions and ordinances, and in any other provisions of our predecessors, the Roman Pontiffs, and in all other contrary provisions, even those deserving of special mention, to all of which we derogate. But to no one shall it be permitted to infringe or contradict this page of division, revocation, concession, subjection, statute, mandate, and our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-seven, on the tenth day of the month of December, in the sixteenth year of Our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI

Chancellor

8. R. E. 8. C. Consistorialis a Secretis

Alfonsus Carinci, Apostolic Protonotary.

Carolus Respighi, Apostolic Protonotary.

In the place of the Most Reverend Plumb, Register in the Congregation for Affairs, Vol. LVIII, n. 56 - Al. Trussardi.

[*Latin ed. p. 263*]

Acts of Pope Pius XI, 263. LETTERS I, TO THE MOST EXCELLENT FATHER PETER EMMANUEL AMIGO, ARCHBISHOP OF SOUTHWARK; PRESENT AT THE PONTIFICAL THRONE, CELEBRATING THE FIFTIEH ANNIVERSARY OF HIS ORDINATION TO THE PRIESTHOOD.

PIUS PP. XI. Venerable Brother, greetings and the Apostolic Blessing.

As you joyfully celebrate ten years since the beginning of your priesthood, a most excellent opportunity is presented to us, so that we may publicly express our esteem and affection for you, born of our paternal love. For We are not unaware of the prudence and diligence with which you have fulfilled your pastoral duties over so long a period, and with what zeal and dedication you constantly strive for the benefit and progress of the faithful people. Therefore, Venerable Brother, we congratulate you again and again on the blessedness of this sacred event and the joy of your people, and we earnestly pray that God grant you the happiest use of this light and of this ministry, and that the flock entrusted to you may increase more and more

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each day.

Furthermore, so that our participation in this celebration may be made manifest, We have desired to bestow upon you, who are so deserving of this honor through your excellent service to the Church and to civil society, the dignity of Archbishop, so that, enriched by this sacred honor and dignity, you may, with the help of God's grace, obtain even greater fruits of salvation through your pastoral office.

Moreover, We gladly grant you the faculty to bless, on a day appointed by you, with the sacred pontifical rite, in the presence of the faithful, in Our name and by Our authority, offering them full remission of their sins, according to the usual conditions of the Church.

As a pledge of heavenly gifts and as a sign of Our special charity, We impart to you, Venerable Brother, and to the clergy and faithful entrusted to your care, Our most loving blessing in the Lord.

Given at Rome, near the Holy Peter, on the tenth day of the month of February, in the seventeenth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 264*]

Acts of the Apostolic See - Official Commentary II TO THE MOST REVEREND DOM RODERICK, TITULAR ARCHBISHOP OF SANTA MARIA DE LOS ANGELES IN THE ROMAN STATES, CARDINAL VILLENEUVE, ARCHBISHOP OF QUEBEC, WHOM WE HAVE CHOSEN AS OUR LEGATE TO THE CANADIAN EUCHARISTIC CONGRESS HELD IN QUEBEC.

PIUS PP. XI, Beloved Son, greetings and the Apostolic Blessing.

Recently, We received with great joy the news that a Eucharistic Congress, encompassing the entire nation of Canada, will be solemnly celebrated in this renowned city of Quebec, next month. Such gatherings are particularly suited to the purpose that Christ the Lord, most benignly hidden under the veils of the Eucharist, may draw His disciples ever more closely to Himself, and that His sweet yoke, His peaceful kingdom, may be firmly and steadfastly established in the hearts of individuals, in the domestic sphere, and in public life.

Therefore, We have no doubt that the Eucharistic Congress, which will soon be held there, will bring forth abundant fruits to the Canadian people, fruits that, with God's help, have been observed to result from similar gatherings held elsewhere in the past. Wherefore, We not only readily approve and commend the plans and initiatives undertaken to render due solemn honors to the Most Holy Sacrament, but We also desire that Our Legate, as We have already announced, preside over the celebration itself, which

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promises to be very fruitful through the pious attendance of the faithful and the splendor of the sacred rites.

Therefore, Beloved Son, who holds this illustrious Metropolitan See and shines with the magnificence of the Roman purple, We choose and appoint you as Our Legate, to represent Our person in Quebec and to preside over the Canadian Eucharistic Congress in Our name and with Our authority.

We exhort all those who will gather there to repay Christ Jesus, who nourishes us with His flesh and commands us to live His life, in such a way that this fervor of charity, overflowing into every good work, may happily contribute to the growth of the Church and the prosperity of the nation.

May this Apostolic Blessing, a pledge of those heavenly gifts and a witness to Our particular affection, be bestowed upon you, Beloved Son, and upon the other sacred prelates, as well as upon the members of your Legation and upon all those who will gather in the city of Quebec, with the greatest love in the Lord.

Given from the Vatican, on the thirty-first day of May, in the year 1928, in the seventeenth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 265*]

265. The Acts of the Most Holy Sacred Congregation of the Holy Office, 88. MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE, DECREE: The priest Francis Griese, from the Archdiocese of Paderborn, and currently residing in the city of Buenos Aires, is declared excommunicated and to be avoided. On Thursday, the 13th of July, 1938. Whereas the priest Francis Griese, having most wretchedly fallen into heresy, and, as it is said, having attempted a civil marriage, has gone so far as to publish writings and books for the public, in which, as a most ardent defender of doctrines recently condemned by the Church, he endeavors to incite the faithful to defect from the Christian faith and to rebel against the Supreme Authority of the Church; and whereas, having been summoned by order of this Holy Office by the Ordinary of Buenos Aires, he refused to appear and remained contumacious, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, in a plenary session of the same Most Holy Sacred Congregation of the Holy Office, on the 13th of July, 1938, after the vote of the Most Reverend Consultors, declared the aforementioned priest Francis Griese to have incurred excommunication according to canon 2314, § 1, no. 1, § 2, and 2388, § 1, and also irregularity by reason of a crime according to canon 985, I, 3°; and considering his obstinacy and unheard-of impiety, they decreed that he should be considered as expressly and specifically excommunicated to be avoided according to canon 2258, § 2, with all its legal effects, warning the Christian faithful of the prohibition

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of communion with the aforementioned priest according to canon 2267. And on the following day, Friday, the 14th of July, 1938, His Holiness, Pope Pius XI, Divine Providence, in the usual audience granted to the Most Eminent and Reverend Lord Assessor of the Holy Office, approved, confirmed, and ordered to be made public the resolution of the aforementioned Fathers. Given at Rome, from the Offices of the Holy Office, on the 21st of July, 1938. R. Pantanetti, Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary II

DECREE: THE WORKS OF ALAFRI LOISY ARE CONDEMNED.

Thursday, July 20, 1938.

In the general assembly of the Most Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors and having before their eyes the decree of June 1, 1932, by which all the works of Alafridi Loisy up to that year were declared condemned and made of public knowledge, condemned and ordered to be placed in the Index of Prohibited Books the following books of the same author, published from the year 1932:

* *La religion d'Israël*, third edition;

* *La naissance du christianisme*;

* *Le Mandéisme et les origines chrétiennes*;

* *Y a-t-il deux sources de la Religion et de la Morale? Remarques sur la littérature épistolaire du Nouveau Testament*;

* *Les origines du Nouveau Testament*;

* *Georges Tyrrell et Henri Brémond*;

* *La crise morale du temps présent et l'éducation humaine*.

And on the following day, Friday, July 21 of the same month and year, His Holiness [Pope] Pius, by the Divine Providence, PP. XI, in the usual audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered to be made public the resolution of the Most Reverend Fathers.

Given at Rome, from the offices of the Holy Office, on July 26, 1938.

R. Pantanetti, Secretary of the Most Holy Congregation of the Holy Office.

[*Latin ed. p. 267*]

The Sacred Consistorial Congregation 267. THE SACRED CONSISTORIAL CONGREGATION. By the divine Providence of Our Most Holy Pope

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Pius XI, through successive decrees of the Sacred Consistorial Congregation, the following churches have been provided with new pastors, namely: on June 9, 1938. — The Metropolitan Church of Reggio was assigned to the Most Reverend Father Henry Montalbetti, formerly Archbishop of Derce. on June 11. — The titular episcopal Church of Nisa in Lycia was assigned to the Most Reverend Father Francis Tief, formerly Bishop of Concordia in America. on June 25. — The titular episcopal Church of Vita was assigned to the Most Reverend Father Timothy Corbett, formerly Bishop of Crookston. on July 9. — The cathedral Church of Rancagua was assigned to the Reverend Father Edward Larrain Cordovez, the Capitular Vicar of the same diocese. on July 21. — The cathedral Church of Ilcino was assigned to the Reverend Father Ireneus Chelucci, the General Vicar of the cathedral Church of Pistoia. on July 30. — The cathedral Church of Burlington was assigned to the Reverend Father Matthew Brady, a parish priest in the diocese of Hartford. on August 8. — The cathedral Church of Caratinga was assigned to the Reverend Father John Cavati, of the Congregation of the Mission. on August 10. — The titular episcopal Church of Cariana was assigned to the Reverend Father Thaddeus Zakrzewski, the urban pastor, Rector of the Pontifical Institute of Poland in Rome, whom he appointed as an Auxiliary to the Most Reverend Father Stanislaus Lükomski, Bishop of Lomza. on August 17. — The titular episcopal Church of Meloënsis in Isauria was assigned to the Reverend Father Vladislav Goral, a canon of the Cathedral Chapter of Lublin, whom he appointed as an Auxiliary to the Most Reverend Father Leo Fulman, Bishop of the same diocese. on August 17. — The cathedral Church of Fiume was assigned to the Reverend Father Hugh Camozzo, a penitentiary canon of the Patriarchal Basilica of Venice. — The cathedral Church of America was assigned to the Reverend Father Vincent Lojali, a chamberlain of high rank, a canon and prebendary of the Cathedral Chapter of America. — The cathedral Church of Nerito was assigned to the Reverend Father Januarius Fenizia, of the Archdiocese of Naples.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis – Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

VALDIVIA-ARAUCANIA

DECREE CONCERNING A CHANGE OF BOUNDARIES

Whereas the Most Reverend Apostolic Vicar of Araucania and the Most Reverend Apostolic Administrator of Valdivia, attentive to the good of souls in both regions, had met together to propose that the parish of

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Freiré, which had previously belonged to the Apostolic Administration of Valdivia, be transferred to the Apostolic Vicariate of Araucania, and had requested a decree from the Apostolic See to this effect; and having obtained the consent of the Sacred Congregation for Bishops, under whose jurisdiction the region of Valdivia lies, it was deemed fitting by the Most Eminent Fathers of this Sacred Congregation for the Propagation of the Faith, in their Plenary Assemblies on the 28th of this month, to consider the matter appropriately.

After considering the meeting between the two Most Reverend Ordinaries mentioned above, the Fathers judged that the parish of Freiré should be separated from the Apostolic Administration of Valdivia and attached to the Apostolic Vicariate of Araucania, so that the river Tolten would henceforth determine the boundaries between the Apostolic Administration of Valdivia and the Apostolic Vicariate of Araucania.

This opinion of the Most Eminent Fathers, having been communicated to them in an audience on the 29th of the same month by the undersigned Secretary of this Sacred Congregation, was approved in all respects by His Holiness Pope Pius XI. He aggregated the territory of the parish of Freiré, as above defined, to the Apostolic Vicariate of Araucania, and ordered that this decree be made public.

Given at Rome, from the offices of this Sacred Congregation for the Propagation of the Faith, on the 30th of March in the year of Our Lord 1938.

p. Card. FUMASONI BIONDI, Prefect.

L. © s. f C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 269*]

The Sacred Congregation for the Propagation of the Faith, 269 II, concerning the establishment of ecclesiastical jurisdictions. Following the decrees of the Sacred Council for the propagation of the Christian faith, Our Most Holy Lord Pope Pius, in the eleventh year of his pontificate, has deigned to provide for the following churches, namely: on June 1st, 1938. — To the Cathedral Church of Cuttack, the Reverend Father Florentius Sanz-Esparza, of the Congregation of the Most Holy Mother of God, has been appointed. — To the Cathedral Church of Goulburn, the Most Reverend Father Terentius Bernardus McGuire, formerly Bishop of Townsville, has been appointed. — To the Metropolitan Church of Columbus, the Reverend Father Ioannes Mariam Masson, a priest of the Congregation of the Missionary Oblates of Mary Immaculate, has been appointed. — To the titular episcopal Church of Sebela, the Reverend Father Ludovicus Prosperus Durand, of the Order of Preachers, who was already Apostolic Prefect of Wei-hai-wei, has been appointed Apostolic Vicar of Chefoo. — To the titular episcopal Church of Philita, the Reverend Father Alphonsus Van dèn Bosche, a priest of the Congregation of the

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Most Holy Redeemer, has been appointed Apostolic Vicar of Matadi. — To the titular episcopal Church of Andropola, the Reverend Father Henricus Piérard, a member of the Society of Priests of the Christian Schools, has been appointed Apostolic Vicar of Beni. on July 18th. — To the Cathedral Church of Toowoomba, the Reverend Father Basilius Roper, a priest of the diocese of Ballarat, has been appointed. — To the Cathedral Church of Townsville, the Reverend Father Hugonus Eduardus Ryan, a priest of the diocese of Sandhurst, has been appointed. on July 1st. — To the titular episcopal Church of Cucusena, the Reverend Father Constantinus Gomez Villa, of the Order of the Most Holy Capuchins, has been appointed Apostolic Vicar of Caroní. on July 16th. — To the titular episcopal Church of Alexandrina Minor, the Most Reverend Father Pius Maturinus Le Ruyet, formerly Bishop of Ajmer, has been appointed. III. APPOINTMENT. The Sacred Council for the Propagation of the Christian Faith, by decree dated June 17th of the year 1938, has, with its approval, dispensed the Reverend Father Ioannes Henricus Mazoyer, of the Missionary Oblates of Mary Immaculate, the first Apostolic Prefect of Vientiane and Luang Prabang.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

De Beatificatione et Canonizatione Venerabilis Servae Dei Franciscae Xaveriae Cabrini, Fundatricis Instituti Missionariarum a Sacro Corde Iesu.

Super Dubio: An et de quibus miraculis constet in casu et ad effectum de quo agitur, Anno nondum elapso a decreti, heroicarum virtutum Venerabilis Servae Dei Franciscae Xaveriae Cabrini approvandae, promulgatione, iam hodie nobis est datum hoc aliud decretum pervadere, approbationis nempe duorum miraculorum, quae Deus, eadem Serva Dei interveniente, dignatus est operari, quo iter sternitur ad eiusdem sollemnem Beatificationem.

Miracula enim sunt divina virtutum alicuius Servi Dei comprobatio, quae nos certos securosque reddit de eius transactae vitae sanctitate eiusque valido apud Deum patrocinio.

Duas vere mirandas sanationes Sacrae huic Congregationi exhibuerunt actores, quae veri miraculi characteres praeseferre visa sunt. Ambae in America contigerunt, qua in mundi parte plurimum Serra Dei, praesertim pro Italis illuc commigrantibus, adlaboravit, ita ut Italorum mater meruerit appellari.

I. Anno 1925 apud Seattle in Hospitali Columbus nomine, in borealis America, in Foederatis Statibus, a Venerabili pro Italis fundato, prior, saltem ab anno 1921, pyloricis ac duodenalibus adhaerentiis fuit affecta, quae vitam ipsam in discrimen adduxerant. Quapropter quatuor se

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chirurgicis operationibus subiecit; at infructuose. Adhaerentiae enim paucos post dies maiori semper vi iterum renascentes infirma statum graviorem reddebant. Quum nulla naturalis sanationis, ut ipsi medentes fatebantur, spes effulgeret, ipsaque infirma prope esset moritura, fervidae ad Deum preces seu ab eadem seu a consororibus porrectae sunt. Et mirum! Soror Delphina die 17 Decembris, sacro viatico roborata, hora ante meridiem septima, de repente sanatam se sentit, cibos sumit, vires recuperat, nulla autem amplius anteacti morbi reliqua est passa. Obstupuerunt omnes, vel ipsi medentes, qui perfectam fuisse sanationem edixerunt.

[*Latin ed. p. 271*]

8-acra 271. The law in the United States is that at least a solution of silver nitrate in the proportion of one to one hundred must be instilled into the eyes of newborns. On the other hand, on March 14th, 1921, in another hospital, also named Columbus, in New York, due to an error by a lay nurse, several drops of a solution in the proportion of fifty to one hundred were instilled into the eyes of the infant Peter Smith. Both eyes were subsequently burned so severely that permanent blindness resulted. Throughout the entire night, the Cabrian Sisters offered prayers. In the morning, the infant's eyes were found to be perfectly healed, as if no misfortune had occurred. Both healings, experts in the field agree, occurred beyond the power of nature. These healings were discussed on March 15th of this year before the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, in the Preliminary Congregation, and on July 14th in the Preparatory Congregation, and finally on the 19th of this month in the General Congregation, before His Holiness Pope Pius XI, in which the aforementioned Reverend Cardinal, as Promoter, proposed a question for discussion: Whether and concerning which miracles there exists evidence in the case under consideration, and to what effect. After carefully hearing the votes of the Most Blessed Father, the Cardinals, the Officials, and the Consultor Fathers, He pronounced His judgment, illuminated by the greater light of God, and by the prayers of those present. To express His mind, He chose this day, the thirty-first of July, the Sunday after Pentecost, the octave day, dedicated to Saint Ignatius, to whom Venerable Francisca Xaveria was most similar in her concern for the salvation of souls. Therefore, the Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, were summoned, and the most holy Host was reverently celebrated, and it was declared: That two miracles, wrought by God through the intercession of the Venerable Francisca Xaveria Cabrini, are proven; namely, the instantaneous and perfect healing of Sister Delphinac Grazioli from incurable pyloric and duodenal adhesions, and the healing of the infant

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Peter Smith from complete and permanent blindness due to severe burns of the cornea and visual organs. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation. Given at the Castle of Gandolfo, on July 31st, 1938. C. Card. LAURENTI, Prefect. L. Ç& S. A. Carinci, Secretary.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary II. ON THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARIA DOMINICA MAZZARELLO, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS. CONCERNING A DOUBT: Whether, with the approval of virtues and two miracles, the solemn Beatification of the aforementioned Venerable Servant of God can proceed. The wise man says: "When I was yet young, I inquired after wisdom; and in my prayer I besought her; before the temple I did implore her, and I shall seek her even until the last" (Ecclesiasticus 5:1:18,19,23). Maria Dominica Mazzarello, from her tender years until her death, sought true wisdom, which is God, and not the wisdom of this, which is folly. But God abundantly bestowed wisdom upon her, either through internal impulses, or by granting her a most wise teacher, St. John Bosco, under whose guidance she was led to the summit of Christian and religious perfection. Therefore, Maria Dominica gave great glory to God and to His minister, but also, through her Daughters, she continues to give it marvelously throughout the world. In the town of "Mornese" in the diocese of Aquen, on May 9, 1837, Maria Dominica was born to pious and honest farmers, Joseph and Magdalena Calcagno, as the first of seven children. Having inherited a good nature, she cultivated piety exceedingly and, even before fully using the power of reason, she steadfastly kept her mind fixed on God. And whatever tasks she undertook, whether domestic or agricultural, she devoted time to prayer. In the early hours, even in winter, unhindered by cold or snow, she would go to the church, and if the doors were still closed, she would stand before them, praying, preparing herself with the greatest care to receive the Eucharist. Attached to the pious society of the Daughters of Mary Immaculate, she surpassed all her companions in virtue; indeed, in 1865, she established a common, almost religious, life with several pious young women, forming the first seed of a new religious family, which, through the efforts and counsel of St. John Bosco, later became the Institute of the Daughters of Mary Help of Christians. On August 10, 1872, Maria Dominica and the Daughters of Mary Immaculate, in the presence of the Bishop and St. John, pronounced their vows for the new Institute and put on religious habits. The governance of Maria Dominica

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was...

[*Latin ed. p. 273*]

The Sacred Congregation of Rites, in its decree 273, states that she, with utmost prudence and wisdom, maintained obedience until her death, although she was almost entirely uneducated in letters. Indeed, the institute, under her guidance, flourished greatly, and a very large number of souls were gathered; and among the sisters, inspired by the example of their Mother, a holy emulation was aroused in the pursuit of virtues, through her words and writings, filled with heavenly wisdom. And indeed, all unanimously testify that they never observed any fault in her, but rather they always admired her, walking before God and conforming her actions to His divine will. She perfectly observed obedience, exercised the most abundant charity towards her neighbor, and constantly and courageously urged those sisters subject to her to do the same. In short, she excelled in all virtues. In the prime of her life, but ripe for heaven, on May 14, 1881, she breathed her last in the subalpine region. Due to her growing reputation for holiness, from 1911 to 1917, processes were instituted in the Aquensi ecclesiastical court, by order of the Ordinary, concerning her reputation, her writings, or her obedience to the Urbanian decrees regarding the non-exhibition of the cult of the Servant of God. Two rogatory processes were also held in the courts of Buenos Aires and San José de Costa Rica. After the writings were approved, His Holiness Pope Pius XI, on May 27, 1925, deigned to sign with his own hand the decree establishing the Commission for the Introduction of the Cause. After the opinion of the Bishop of Aquensi regarding the non-exhibition of the cult was confirmed, and after the legal validity of the Apostolic and Ordinary inquiries was recognized, the heroic nature of her virtues was debated before this Sacred Congregation in three instances; and on May 3, 1936, by the authority of the Holy See, the decree of approval was issued. With marvelous signs occurring, and these being documented in the aforementioned processes, the Sacred Congregation examined these miracles in three sessions, as is customary, and on May 26 of this year, by order of the Holy See, a decree was issued stating that two miracles, wrought by God through the intercession of the venerable Mazzarello, were proven. In order to proceed to the solemn Beatification, it is wisely required by law that this doubt be debated by the Sacred Congregation: Whether, with the approval of the heroic virtues and of two miracles, the solemn aforementioned Beatification of the Venerable can proceed. Therefore, at a general meeting of the Sacred Congregation held before His Holiness Pope Pius XI on the 19th of this month, the Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed this doubt, to which the Cardinals, Prelates, and Consultors unanimously responded with an affirmative vote. The Most Blessed Father hesitated for some time to reveal his mind, so that a greater abundance of divine light

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might be sought through intensified prayers.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis — Official Commentary. This day, July 31st, a Sunday, the octave after Pentecost, was chosen to pronounce its definitive judgment. Therefore, the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Roman Congregation, and Alexander Verde, Promoter of the Cause or Relator, and also the Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, the undersigned Secretary, were summoned; and after the most sacred Eucharistic Sacrifice was devoutly celebrated, it was declared: that the solemn Beatification of the Venerable Maria Dominica Mazzarello could proceed. This decree was ordered to be promulgated and recorded in the acts of the Sacred Roman Congregation, and Apostolic Letters, sealed with the Fisherman's ring, concerning the solemnity of the Beatification, were ordered to be issued for celebration whenever desired in the Vatican Basilica. Given at the Castle of Gandolfo, on July 31st, in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary. SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES. DECREE: The priest Ladislaus Ereminas, of Lithuanian nationality, is restored to the lay state. Ladislaus Ereminas, born in the place called "Ribinsk" (Russia) on April 23rd, in the year 1912, of Lithuanian nationality, and currently residing in Italy (Rome, via Quintino Sella, 33, int. 2), although having been dismissed from several ecclesiastical institutions, including the Sacred Congregation for Seminaries and Universities itself, fraudulently attempted to ascend to the Sacred Punctuality with false documents. Therefore, the Most Holy Pope Pius, Divine Provider, Pope XI, Prefect of the same Sacred Congregation, at the request of all the Bishops of Lithuania, ordered that the aforementioned priest, Ladislaus Ereminas, of Lithuanian nationality, be restored to the lay state as a punishment, and declared by this present Decree. By order of the Most Holy. Rome, on the thirtieth day of June, in the year 1938. E. Ruffini, Secretary.

[*Latin ed. p. 275*]

Sacred [Roman] Rota, Acta 275. SACRED ROTAL TRIBUNAL OF ROME. Summons. NULLITY OF MARRIAGE (DE MONTBRON—DE LOZADA). Since the current place of residence of Carmen de Lozada de Montbron, in the aforementioned cause, is unknown, we summon her to appear in person before the Seat of the Tribunal of the Sacred Rota (Rome, via della Dataria, 94) on November 10, 1938, at the eleventh hour, so that she may answer the questions that will be put to her. The ordinary pastors, parish priests, and all the faithful who have knowledge of the aforementioned place of residence of Carmen de Lozada, must take care to inform her of this summons.

Iulius Grazioli, Dean, Presiding.

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From the Chancery of the Tribunal of the Sacred Rota, July 27, 1938.

I. Pendola, Notary.

The place of current residence of Madame Carmen de Lozada de Montbron, defendant in this cause, being unknown, we summon her to appear in person before the seat of the Tribunal of the Sacred Rota of Rome (Rome, via della Dataria, 94) on November 10th, at 11 o'clock, to answer the questions that will be put to her. The ordinaries of the places, the curés, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Carmen de Lozada de Montbron, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 276*]

Acts of the Apostolic See — 276. DIARY of the ROMAN HOLY CONGREGATION. Official records of the HOLY CURIA of Rites. Tuesday, July 19, 1938, in the Apostolic Palace at Castel Gandolfo, in the august presence of the Holy Father, this morning the Holy Congregation of Rites was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, gave their vote on the "Act" for the solemn beatification of the Venerable Servant of God, Mary Domenica Mazzarello, co-foundress of the Institute of the Daughters of Mary Help of Christians, and on the miracles of the Venerable Servant of God, Francesca Saveria Cabrini, foundress of the Institute of the Missionaries of the Sacred Heart of Jesus. Tuesday, July 26, 1938, before the Eminent and Reverend Lord Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Dean of the Sacred College, and Promoter or Relator of the Cause of Beatification and Canonization of the Servant of Good, Mary Teresa de Soubiran, foundress of the Congregation of Mary Help of Christians, the Holy Congregation of Rites was convened, with the participation of the Reverend Prelates, Officials, and theological Consultors, to discuss the heroic virtues of the aforementioned Servant of God. Tuesday, August 2, 1938, in the Apostolic Palace at Castel Gandolfo, in the august presence of the Holy Father, the Holy Congregation of Rites was convened with the participation of the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, to discuss the "Act" for the solemn beatification of the Venerable Servant of God, Francesca Saveria Cabrini, foundress of the Institute of the Missionaries of the Sacred Heart of Jesus.

NECROLOGY. July 16, 20. August 9, 1938. Eminent Lord Cardinal GIULIO SERAFINI, of the Titulus of St. Mary above Minerva. Reverend Monsignor Luigi Scheiwiler, Bishop of St. Gallen. Reverend Monsignor Raffaele Edwards Salas, titular Bishop of Dodona. Reverend Monsignor

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Alfonso Belloso, Archbishop of San Salvador.

[*Latin ed. p. 277*]

September 15, 1938, Year and Volume XXX (Series II, No. V) - No. 10 ACTA AP OSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. APOSTOLIC CONSTITUTIONS CONCERNING BRÖKEN HILL. A PORTION OF THE TERRITORY OF THE APOSTOLIC PREFECTURE OF BRÖKEN HILL IS SEPARATED BY THE APOSTOLIC PROPREFECTURE, AND A NEW APOSTOLIC PREFECTURE IS THEREFORE ESTABLISHED, TO BE CALLED "DB NDOLA," AND TO BE ENTRUSTED TO THE ORDER OF THE MINOR FRATRES CONVENTUALES. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. That the light of the Gospel may more easily and widely spread among the unbelievers, it is certainly beneficial to divide the territory of missions into parts and to establish new missions, whose boundaries better correspond to the local conditions. Therefore, it seemed opportune to separate a portion of the territory of the Apostolic Prefecture of Bröken Hill, located in the northern part of Rhodesia, and to establish a new Apostolic Prefecture. Wherefore, after mature deliberation and with the advice of the Venerable Brethren, Our Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after ensuring that all necessary consents have been obtained from those whose interests are involved, by the fullness of Our apostolic authority, We separate from said Apostolic Prefecture of Bröken Hill, which has been entrusted to the apostolic care of the Society of Jesus, that portion of territory comprising the civil district of N dola, as well as the region of Kasempa, together with the districts... ACTA, Vol. V, No. 10. - September 15, 1938, 19.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary: To the civil authorities of Kasempa, Solwezi, and Mwinilunga, we decree that it shall be called "de N dola," and we entrust it to the members of the Order of Friars Minor Conventual, who are already diligently working in that part of the Apostolic Prefecture of Bröken Hill, for Our own and for the good pleasure of the Apostolic See. Therefore, we grant to this Prefecture of Ndola and to its current Apostolic Prefects all the rights, privileges, honors, and powers with which other Prefectures and their superiors throughout the world are lawfully endowed and enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and constituted, we wish and command to be considered valid and in force, notwithstanding anything to the contrary. Furthermore, we decree that any transcript or excerpt of these documents, provided it is signed by the hand of a public notary and sealed with the

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seal of a person holding ecclesiastical dignity or office, shall have the same full faith and credit as if these documents themselves were presented and shown. To no one shall it be permitted to infringe upon or contradict this division, erection, constitution, concession, statute, decree, and Our will. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the eighth day of the month of January, in the sixteenth year of Our pontificate.

• Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor

8. R. E. S. C. de Propaganda Fide

Pref. Ioseph Wilpert, Dean of the Pontifical College

Franciscan Hannibal Ferretti, Proton. Apost.

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[*Latin ed. p. 279*]

Decrees of Pope Pius XI, II, concerning Saigon: From the Apostolic Vicariate of Saigon, in the territory of Indochina, a portion is separated, and from it a new Apostolic Vicariate is erected, to be called "De Vinh-Long," which is entrusted to the indigenous clergy. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter: Turning our attention to remote regions of the world which have not yet been thoroughly illuminated by the light of the Gospel, we strive to procure there all that may expedite and enrich the labors of the heralds of the Gospel. To this end, it greatly helps to divide the mission territories into smaller parts and to establish new missions, and, when possible, to entrust them to the indigenous clergy, who, sharing the sentiments, language, and customs of the citizens, can more easily, with God's help, lead them to embrace the Christian religion. Now, since the Apostolic Vicariate of Saigon, in Indochina, entrusted to the diligent care of the Society of Missions of Paris for Foreign Lands, has flourished in the number of faithful and indigenous clergy, as well as in the abundance of missionary works, We, having before our eyes both the venerable Brother Columban Dreyer, titular Archbishop of Adul, who was already the Apostolic Delegate in Indochina, and the Blessed Memory of John Baptist de Guébriant, titular Archbishop of Marcianopolis, General Moderator of the aforementioned Society, during his lifetime, and, after the death of the aforementioned, by the venerable Brothers Antonin Drapier, titular Archbishop of Neocaesarea, presently Apostolic Delegate in Indochina, and Isidore Joseph M. Dumortier, titular Bishop of Lipari, Apostolic Vicar of Saigon, and by our beloved son, the present General Moderator of the same Society of Missions for Foreign Lands, and, after having received the votes of the venerable Brothers, Our Cardinals, Prefects

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of the Sacred Congregation of Propaganda Fide, we have decided, with the counsel of the aforementioned, to separate a portion of the territory from that Vicariate of Saigon, to erect a new Apostolic Vicariate. Therefore, after mature deliberation, and having provided what is necessary, and with the consent of those whose interests are involved, or who presume to have an interest, We, by the fullness of Our Apostolic authority, separate from the territory of the Vicariate of Saigon the civil provinces of Tra-Vinh, Vinh-Long, and Bentré, and that province...

[*Latin ed. p. 280*]

From the Acts of the Apostolic See 280: We separate the civil portion of Kantho, which is currently located within the boundaries of its Vicariate, and we establish and constitute a new Apostolic Vicariate from this territory, which we wish to be called the Apostolic Vicariate of Vinh-Long, named after the principal city of that province. We entrust this new Apostolic Vicariate to the care of priests born of the Indochinese people, hoping that this will greatly contribute to the good of souls and to the expansion of the Kingdom of Christ in that region, to the satisfaction of Ourselves and of the Apostolic See. We grant to this Vicariate and to its Vicars, for the time being, all the rights, privileges, honors, and powers with which other Vicariates and their superiors are commonly endowed and enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and constituted, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the original documents themselves were presented or shown. To no one shall it be permitted to infringe upon or contradict this division, establishment, constitution, commission, concession, decree, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord 1938, on the eighth day of the month of January, in the sixteenth year of Our Pontificate.

Fr. TH;
PIUS,
O. P.,
Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. B. E. S. C. de Propaganda Fide
Praef. Alfridus Vitali, Proton. Apost.

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Vincentius Bianchi Cagliesi, Proton. Apost.

Loco

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[*Latin ed. p. 281*]

Acta Pii PP. XI 281 III DE KIENNING MISSIO « SUI IURIS » DE KIENNING AD PRAEFECTURAE APOSTOLICAE GRADUM ET DIGNITATEM EVEHITUR, SUB NOMINE « DE KIENOW ». PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

If a small flock of the faithful, in some mission among the infidels, has made progress through the tireless labors of preachers of the Gospel, it seems fitting that that mission be raised to a higher degree of dignity by this Apostolic See. Indeed, We have been pleased to effect this today in the mission of Kienning in China, established on the sixth day of May in the year nineteen hundred and thirty-one, and entrusted to the care of members of the Order of Preachers; in which that small flock of Christians, with God's favor, has grown in a few years and become stronger in faith. Therefore, We, wishing also to give a testimony of deserved praise to the members of that Order, who labor constantly and diligently there amidst all kinds of difficulties, so that their hope and spirit may be increased for new daily labors, after mature deliberation, with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent of those whose interests are involved, We decree, with Our supreme authority, that the mission of Kienning in China be raised to the rank of an Apostolic Prefecture, and that it be entrusted to the care of the members of the Order of Preachers, for Our pleasure and that of the Apostolic See, even in the future. Furthermore, We decree that this Prefecture shall henceforth bear the name of Kienow, by which it is now commonly known. To this Apostolic Prefecture of Kienow, and to its Prefects for the time being, We grant all the rights, faculties, and powers with which other Prefectures throughout the world, and their superiors, are commonly endowed and enjoy, and We subject them to the same burdens and obligations to which others are subject. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding anything to the contrary. These letters, after being transcribed or excerpted, even printed, shall be valid, provided they are signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office.

[*Latin ed. p. 282*]

Acta 282 Apostolicae Sedis. We desire that the same faith be held concerning these Our Letters, as would be the case if they were exhibited or shown. However, it is not permitted to anyone to infringe upon, or contradict, this decree, erection, constitution, concession, mandate, and will

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of Ours. But if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-eight, on the eighth day of the month of January, in the sixteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI P. Card.

FUMASONI BIONDI

Cancellarius

8. R. E. s. c. de Propaganda Fide

Praef. Dominicus Spolverini, Archiep. tit. Larissen.

Proton. Apost. Franciscus Hannibal Ferrétti, Proton. Apost.

Loco © Plumbi Reg. in. Conc. Ap.,, Vol. JJVIII, n. 71 - Al. TrussardjL : ! • DE BENI •- MISSIO SUI IURIS « DE BENI ». IN CONGO BELGICO IS ELEVATED TO AN APOSTOLIC VICARIATE.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

FOR PERPETUAL REMEMBRANCE:

If any Church among the faithful, or any missionary work among the heathen peoples, appears to excel in number and in the abundance of its works, We consider it fitting and opportune to elevate it to a higher degree of dignity, so that it may attain greater good for souls each day.

Indeed, the *Missio sui iuris* of Beni in the Belgian Congo, founded in the year one thousand nine hundred and thirty-four and entrusted to the care of the Pious Society of Priests of the Assumption, has, thanks to the diligent labors of the missionaries, and despite all kinds of difficulties, experienced such growth, especially in these recent times, that it has been deemed worthy to be elevated to the rank of an Apostolic Vicariate.

With a willing heart, and after repeated requests from the sons of the aforementioned Society, and the prayers of its General Superior,

[*Latin ed. p. 283*]

From the Acts of the Popes, page 283, eleventh line, it is requested that this mission, having produced such happy results, be transferred from this Apostolic See to the Apostolic Prefecture. We, having attentively consid-

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ered the favorable opinion of the venerable Brother John Baptist Dellepiane, Titular Archbishop of Stauropolis, Apostolic Delegate in the Belgian Congo, and after mature deliberation, with the advice of the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and having obtained the consent of those concerned or who may presume to have an interest, by the fullness of Our apostolic power, by these present words, We immediately elevate, erect, and establish the aforementioned mission of Beni in the Belgian Congo, retaining the same name, into an Apostolic Vicariate, and We entrust it to the pious Society of Priests of the Assumption, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to this new Vicariate and to its Vicars Apostolic, for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their prelates are commonly endowed and enjoy; and We subject them to the same obligations and duties with which others are bound. We will and order that all of these things, as above arranged and established, be considered valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that these letters, whether transcribed or printed, shall have the same full force and effect as if they were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this decree of elevation, erection, concession, establishment, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the ninth day of the month of February, in the sixteenth year of Our pontificate.

[Signatures:]

Pius, O.P.

Card. Boggiani

P. Card. Fumasoni Biondi,

Chancellor of the Holy Roman Church,

Prefect of the Congregation for the Propagation of the Faith.

Alfred Vitali,

Apostolic Protonotary.

Vincentius Bianchi Cagliesi,

Apostolic Protonotary.

[*Latin ed. p. 284*]

384 Acta Apostolicae Sedis — Official Commentary. APOSTOLIC LETTER CONCERNING THE ORDER OF SAINT BENEDICT. THE "SUI IURIS" ABBEY OF SAINT MARTIN OF CUCUJAE IS REDUCED

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TO A PRIORY, AND ITS ABBEY TITLE IS TRANSFERRED TO THE MONASTERY OF SAINT PETER OF SINGEVERGA. PIUS PP. XI. For the perpetual memory of the matter. Among the institutions of the Order of Saint Benedict flourishing within the borders of Portugal, the Abbey of Saint Martin of Oucujães had flourished in the eleventh century. However, due to the ravages and vicissitudes of time, it had almost been extinguished and abandoned by the monks, so that only its name and memory remained at the beginning of the nineteenth century. But in the middle of that same century, the monastery itself, which had been restored in the year 1875, and the following year had been established as a Conventual Priory, was again, in the year 1888, re-established under its ancient title of Saint Martin as an Abbey, which, moreover, in the year 1895, became unique within the Beuron Congregation of the Order of Saint Benedict. From some of the monks of this Abbey of Oucujães, a Regular House of Sihgeverga, within the borders of the diocese of Oporto, was established on the feast of the Conversion of Saint Paul the Apostle, in the year 1892, under the governance of the Mother Abbey of Saint Martin; but afterwards, this House, having grown remarkably after overcoming many and great difficulties, was established as a "sui iuris" Conventual Priory in the year 1922, still united to the aforementioned Beuron Congregation. This same House of Singeverga, or rather, the Priory, having been temporarily abandoned due to civil disturbances, after a few years spent outside of Portugal, the monks returned, and began diligently to engage in missionary works among the indigenous people; so that, thanks to the labors of the monks of Singeverga, the light of the Gospel has been proclaimed to the infidels of that distant region of Moxico, Angola, and now a mission is maintained there, which, with God's help, we confidently believe will continue to improve. Therefore, since the monastery of Singeverga, or rather, the aforementioned Priory, is flourishing in number of religious, who are praised for the merits of the monks, and in other good things, and moreover, there is no hope of renewing or expanding the old Abbey of Saint Martin of Oucujães, from which the Priory of Saint Peter originated; the Primabishop of the Order of Saint Benedict, with these words, requests that, for Our benevolence, the House of Oucujães be reduced to a simple Priory, and that its abbatial title be transferred to the Monastery of Saint

[*Latin ed. p. 285*]

285 The acts of Pope Pius XI permit us to transfer the dignity from the monastery of Saint Peter in Singeverga. We, to whom nothing is more precious than that the illustrious memory of the Order of Saint Benedict be preserved, and that the benefits and endeavors of that Order be increased, having considered the aforementioned petitions, and after consultation with our Venerable Brothers, the Sacred College of Cardinals of the Holy Roman Church, who preside over the Congregation responsible for religious

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affairs, we deem it fitting to grant [the request]. Therefore, by the tenor of these present letters, with our apostolic authority, we transfer the abbatial title from the monastery of Saint Martin in Cucujães to the monastery of Saint Peter in Singeverga, and we reduce the aforementioned monastery in Cucujães to a simple priory, dependent on the new abbey of Singeverga; at the same time, we also abolish the monastic cell that previously existed in Tibães, near Bracara. We therefore entrust this task to our beloved son, the Abbot Primate of the Order of Saint Benedict, that, after having conferred with the Most Reverend Cardinal Patriarch of Lisbon, and with our Apostolic Nuncio in Lusitania, and after obtaining their consent, he proceed to establish the abbey of Saint Peter in Singeverga, as stated above, and to carry out the other matters that we have determined, so that, as soon as possible, the new abbey may participate in the privileges of the abbeys of the Order of Saint Benedict, and, in particular, may legitimately have its own novitiate. Notwithstanding any contrary provisions. We decree that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; that those to whom they pertain, or who may pertain to them, shall most readily support them; and that, in all respects, they shall be considered to be rightly judged and defined, and to be valid from this moment, and that if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it shall be declared invalid and void from this moment. Given from the Palace of Gandulfo, under the Fisherman's seal, on the first day of June, in the year 1928, in the seventeenth year of our pontificate. *E. Card. PACELLI a Secretis Status.*

[*Latin ed. p. 286*]

Acts of the Apostolic See -; Official Commentary ACTA 88. SACRED CONGREGATION CONSISTORIAL.

i. • DECREE OF THE PASSAUIENSIAN-MUNICH AND FREISING DIOCESES CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. In the village of Aresing, all properties belong to the parish of Erharting, within the archdiocese of Munich and Freising, with the exception of those belonging to the families Schmid and Scham, which are subject to the parish of Winhöring in the diocese of Passau. Therefore, it is requested by the Apostolic See that these two aforementioned properties be separated from the diocese of Passau and incorporated into the archdiocese of Munich and Freising. Furthermore, Our Holy Lord Pope Pius, after due consideration of the circumstances, with the agreement of the Ordinaries of both dioceses, and with the favorable opinion of His Excellency, the Most Reverend Caesar Orsenigo, titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, has decided to grant the aforementioned requests. Therefore, by virtue of the present Consistorial Decree, it is decreed that the aforementioned

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properties be separated from the parish of Winhöring and from the diocese of Passau, and be permanently assigned to the parish of Erharting in the archdiocese of Munich and Freising. To oversee the execution of these matters, His Holiness has appointed His Excellency, the Most Reverend Caesar Orsenigo, granting him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office to carry out the aforementioned actions; and he is charged with sending, within six months, an authentic copy of the completed execution to this Sacred Consistorial Congregation. • Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 9th of April, 1938. Fr. R. C. Card. Rossi, Secretary. L. S. V. Santoro, Advisor.

[*Latin ed. p. 287*]

The Sacred Consistorial Congregation II of Passau, Munich, and Freising, DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The faithful of the estate of Gasberg, belonging to the parish of the Holy Cross in the Diocese of Passau, have petitioned the Apostolic See that they be united with the neighboring parish of Trostberg, in the Archdiocese of Munich and Freising, with its own territory. Similarly, the inhabitants of the estate of Stöffling, of the same parish of the Holy Cross, have requested that said estate be separated from the aforementioned parish, due to the great distance, and be incorporated into the curacy of Lindach in the Archdiocese of Munich and Freising. Furthermore, the Most Holy Pope Pius, after considering the matter opportunely, with the consent of the Ordinaries of both dioceses, and with the favorable opinion of His Excellency, the Most Reverend Caesar Orsenigo, titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, has decreed that the aforementioned petitions be received with benevolence. Therefore, by the authority of the present Consistorial Decree, it is established that the aforementioned places be separated from the Diocese of Passau and be permanently added to the Archdiocese of Munich and Freising, according to what has been requested. Moreover, in order to ensure the execution of this, His Holiness has appointed His Excellency, the Most Reverend Caesar Orsenigo, granting him the necessary and appropriate powers for this purpose, including the authority to delegate to any person holding an ecclesiastical office, to carry out the aforementioned action; and he is charged with sending, within six months, to this Sacred Consistorial Congregation, an authentic copy of the completed execution.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 9th day of April, 1938.

Fr. R. C. Card. Rossi, Secretary.

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V. Santoro, Assistant.

[*Latin ed. p. 288*]

Acts of the Apostolic See - "288 Official Commentary III LABINENSIS - SYPONTINE. DECREE OF SEPARATION AND UNION. Having received humble petitions presented to the Apostolic See, requesting that the islands of Tremiti, situated in the Adriatic Sea, be separated from the diocese of Larino, to which they belong, and united to the archdiocese of Manfredonia, Our Most Holy Lord Pope Pius XI, through Divine Providence, having considered the matter opportune, with the favorable vote of the Ordinaries of both dioceses, graciously granting assent to the aforementioned petitions, by this Consistorial Decree, separates the aforementioned islands of Tremiti from the diocese of Larino and permanently unites them to the archdiocese of Manfredonia, both in spiritual and temporal matters. To carry out these matters, the same Most Holy Lord has deigned to appoint the Most Reverend Andrea Cesarano, Archbishop of Manfredonia, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to effect what is intended, and to remit the burden as soon as possible to the Sacred Congregation Consistorial, a certified copy of the completed execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the fourth day of June, 1938. Fr. R. C. Rossi, Secretary. L. © S. V. Santoro, Assistant. IV. APPOINTMENTS OF CHURCHES. Our Most Holy Lord Pope Pius XI, through Divine Providence, has, by successive decrees of the Sacred Congregation Consistorial, deigned to provide each of the following churches with a new pastor, namely: on July 10, 1938, - He appointed the Most Reverend Joseph Marcadé, already Bishop of Laval, as the titular bishop of the Church of Bargala. on July 27. - He appointed the Most Reverend Paul Richaud, hitherto titular Bishop of Irenopolis in Isauria, to the Cathedral Church of Laval.

[*Latin ed. p. 289*]

The Sacred Consistorial Congregation, August 28th: To the Reverend Joseph Lefebvre, of the Cathedral Church of Trecensi, Vicar General of the diocese of Pictaviensis. To the Reverend Firmin Lamy, of the Cathedral Church of Lingonensi, parish priest of St. Aloysius in Vichy, diocese of Molinensis. To the Reverend Charles Massé, titular bishop of the Church of Phaenesiensi, Vicar General of the diocese of Lucionensis, appointed Auxiliary to His Excellency, the Most Reverend Gustav Lazari Garnier, Bishop of Lucionensis. August 28th. To the Reverend Aldus Laghi, titular archbishop of the Church of Mcaenae, appointed Apostolic Nuncio to the Republic of Chile. August 30th. To the Reverend Urban Peschges, of the Cathedral Church of Crookstoniensis, parish priest in the diocese of Winonensi. September 1st. To the Reverend Aloysius Chavez, of the

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Metropolitan Church of St. Saviour in America, parish priest in the city of St. Saviour.

THE SACRED CONGREGATION FOR RITES, in CHICAGO or LAUDEN, concerning the VENERATION, BEATIFICATION, and CANONIZATION of the VENERABLE SERVANT OF GOD, FRANCISCA XAVIERA CABRINI, FOUNDRESS of the INSTITUTE of the SISTERS MISSIONARIES of the HOLY HEART OF JESUS.

ON THE QUESTION of whether, with the approval of virtues and two miracles, the solemn Beatification of the aforementioned Venerable Servant of Good can proceed.

The Holy Church Doctor, Robert Bellarmine, commenting on that Psalm which speaks of Christ: "For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me." (Ps. 68), writes: "The zeal of the house of God, he writes, is both corporal, i.e., the temple... and spiritual, i.e., the congregation of the faithful, which the Jews were polluting with various vices, consumed, i.e., consumed, burned, afflicted with pain."

The Venerable Francisca Xaveria Cabrini, having before her eyes the most miserable condition of so many souls, especially those of Italians in America,

[*Latin ed. p. 290*]

The Acts of the Apostolic See, 290, record that those who migrate, without a temple, without schools, without hospitals, and sometimes even without the aid of spiritual ministry, find that the zeal of God comforts, sustains, consumes, and alleviates their suffering. Hence, her missionary spirit, which had been stirring within her from her earliest childhood, to spread the name of Christ to the farthest corners of the earth, burst forth with greater force under the mandate of Leo XIII, and although she possessed a frail body and delicate health, she was impelled to accomplish so many and such great deeds for the glory of God and the salvation of souls, that scarcely anyone could imagine them. Augustine and Stella Oldini, shining with Christian virtues, had thirteen children, the youngest of whom was Mary Francisca, who was born and baptized on the same day, July 15th, in the year of our Lord 1850, in the town of "S. Angelo Lodigiano," and was thus born into the world and reborn into heaven. Eight years after her Confirmation, she received the sacred Sacrament, and in the following year she approached the Holy Communion for the first time.

Responding most diligently to the care of her excellent parents, she surpassed her brothers, sisters, and equals in piety, and, faithfully obeying the impulses of the Holy Spirit, which became more fervent after her Confirmation, she prepared herself to carry out those things for which God had destined her.

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Endowed with a keen intelligence, she obtained a teaching diploma; and, burning with charity towards her neighbors, she cared for the sick and the poor. Wishing to embrace the religious life, she was not accepted into several institutes for various reasons. However, with the advice and encouragement of Bishop Dominic Gelmini of Lodi, she founded, on November 14th, 1880, a new institute of Sisters of the Missionary Order of the Sacred Heart of Jesus, and she herself wrote its wise rules, which were approved the following year by the same Bishop. This institute received the decree of approval from the Apostolic See in 1888, and on July 12th, 1907, it received final approval from the same.

Indeed, the beginnings were humble. But it became a mustard seed that grew into a tree, which, while she was still alive, extended its magnificent branches to both hemispheres of the world. For she founded, established, endowed, and strengthened more than sixty houses for girls of all levels of education, or large hospitals, especially for Italian immigrants, or churches, or institutions for orphans, and for carrying out other works of charity, herself poor but confident in God alone, who, in marvelous ways, rewarded her faithfulness, her labors, her arduous journeys, and her fervent prayers, often accompanied by tears.

Hundreds of thousands of people have experienced the true Christian charity of this woman, whom even as a girl she endeavored to serve.

[*Latin ed. p. 291*]

The Sacred Congregation of Rites, in its 291st decree, affirms not only temporal but, above all, spiritual matters. While diligently attending to the expansion of the hospital in Chicago, albeit with weakened health, she was suddenly called to Heaven on December 22nd of the year of Our Lord 1917. Her lifeless body was transferred a few days later to the "West-Park" location, not far from Neo-Eboraco. Such holiness radiated from the venerable Francisca Xaveria that, in 1928, a process was initiated in Chicago, and the following year in Laude Pompeia. With all legally required procedures observed, the Most Holy Pope Pius XI signed the Commission for the Introduction of the Cause. After Apostolic investigations conducted both there and in this esteemed city, on November 21st of the past year, a decree was issued approving her heroic virtues. Furthermore, on the 31st of last month, a decree approving two miracles was issued. One concerned a disputed question, namely: Whether, with the approval of virtues and two miracles, it is "safe" to proceed to the solemn Beatification of the aforementioned Venerable Servant of God. This question was proposed for discussion by the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, before the Holy See in the General Congregation of Sacred Rites, on the 2nd of this month, in the Apostolic Palace at Castrum Gandulphi. The Most Reverend Cardinals, Prelates, and Consultors all gave their affirmative opinion. The Blessed Father then graciously and joyfully

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accepted these votes, but postponed making his decision known until August 6th, the feast of the Transfiguration of Our Lord Jesus Christ, who, being the brightness of eternal light, a spotless mirror, and the image of His goodness (Sap., 7, 26, in the Mass of the Transfiguration), wonderfully impressed this form upon the venerable Francisca Xavia. Therefore, having summoned the Most Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause, as well as the Reverend Father Salvatore Natucei, General Promoter of the Faith, and myself, the undersigned Secretary, and after due deliberation, He decreed: "It is safe to proceed to the solemn Beatification of the Venerable Francisca Xaveria Cabrini." This decree was to be recorded in the acts of the Sacred Congregation, and letters apostolic, sealed with the Fisherman's ring, regarding the solemn Beatification, were to be issued for celebration whenever desired in the Vatican Basilica. Given at Castrum Gandulphi, on August 6th of the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. f£ S. A. Carinci, Secretary.

[*Latin ed. p. 292*]

Acts of the Apostolic See • Official Commentary

II. VARIATIONS TO BE MADE IN THE RUBRICS OF THE ROMAN BREVIARY AND MISSAL.

Recently published by the Sacred Penitentiary, a new collection of prayers and pious works, granted indulgences by the Holy See, so that these greater benefits may be noted in any place, with the abrogation of former concessions, the Sacred Congregation of Rites, by virtue of the powers granted to it by the Most Holy Pope Pius XI, has decreed that the following variations be made in the rubrics of the Roman Breviary and Missal:

*** I - IN THE ROMAN BREVIARY**

1. At the beginning, after the words: "The Ordinary of the Divine Office, according to the Roman Rite," the following rubric shall be placed: "To clerics who are established in sacred duties, who have devoutly recited the entire Divine Office, even if divided into parts, before the Most Holy Sacrament, whether exposed for public adoration or reserved in the tabernacle, is granted: a plenary indulgence, if, moreover, they have made sacramental confession, have approached the Eucharistic Communion, and have prayed according to the mind of the Supreme Pontiff." *Pius PP. XI, 23 October 1930.*

"To those, however, who have recited only a portion of the Divine Office before the Most Holy Sacrament, as above, is granted: an indulgence of five hundred days for each canonical hour." *Pius PP. XI, 18 May 1933.*

"To the same clerics, who have duly substituted other prayers for the Di-

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vine Office, if they have devoutly recited such prayers before the Most Holy Sacrament, as above, is granted: a plenary indulgence, with the addition of sacramental confession, the Holy Communion, and prayer according to the mind of the Supreme Pontiff." *Pius PP. XII, 7 November 1932.*

2. In the same Ordinary, the rubric preceding the prayer *Aperi Domine* shall be changed to another: "Before the Office is begun, the following prayer is laudably said, always in the singular number; for which the Supreme Pontiff, Pope Pius XI, on 17 November 1933, granted an indulgence of three years."

3. Also, in the same Ordinary, the rubric preceding the prayer *Sacrosanctae* shall be changed to another: "When the Office has been completed, the following prayer is laudably said; for which the Supreme Pontiff, Pope Pius XI, on 1 December 1933, granted an indulgence..."

[*Latin ed. p. 293*]

The Sacred Congregation of Rites granted a dispensation to the laity for a period of three years. Furthermore, His Holiness Pope Leo X, mindful of the imperfections and failings inherent in human frailty, granted an indulgence to Clerics established in sacred offices and to Priests who recite it devoutly after the Office, even when kneeling in *privata*. This dispensation applies except to those who, due to a certain infirmity or a more serious impediment, are unable to kneel.

II — In the *Missale Romano*, the rubrics concerning the indulgences attached to the prayers to be recited at appropriate times before the celebration of Mass are amended as follows:

1. Before the antiphon "Noli Reminiscere" ("Remember not"): Every Priest, by the concession of Pope Pius XI, granted on October 3, 1936, may gain: an indulgence of five years, if, before the celebration of Mass, he recites the Psalms 83, 84, 85, 115, and 129, together with the attached antiphon, verses, and the "Oremus" as indicated below; a plenary indulgence, if, throughout the aforementioned month, he recites these prayers daily, in addition to receiving sacramental Confession and offering prayers according to the mind of the Supreme Pontiff.

2. After the inscription "Oratio S. Ambrosii Episcopi" and before the words "Die Dominica," the following rubric shall be inserted: "Indulgence of three years for each of the following prayers of St. Ambrose, if recited on the designated day." Pope Pius XI, October 3, 1936.

3. Before another prayer of St. Ambrose, the following rubric shall be added: "Indulgence of three years." Pope Pius XI, October 3, 1936.

4. Before the prayer of St. Thomas, "Omnipotens sempiterne Deus," the following rubric shall be amended: "Indulgence of three years; a plenary indulgence, provided that the daily recitation of this prayer is continued throughout the entire month, and in addition, sacramental Confession is

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received, a church or public oratory is visited, and prayers are offered according to the mind of the Supreme Pontiff." Pope Pius XI, December 10, 1936.

5. Before the prayer to the Blessed Virgin Mary, "O Mater pietatis," the rubric shall be changed as follows: "Indulgence of three years." Pope Pius XI, October 3, 1936.

6. Before the prayer to St. Joseph, "O felix virum," the rubric shall be changed as follows: "Indulgence of three years." Pope Pius XI, October 3, 1936.

ACTA, vol. V, n. 10, September 9, 1938.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis — Commentarium Officiale 7. Ante orationem ad omnes Angelos et Sanctos, Angelos, Archangelos, sic mutatur rubrica: «Indulgentia trium annorum. Pius PP. XI, 3 Octobris 1936». 8. Ante orationem ad Sanctum, *O Sancte*, in cuius honorem Missa celebratur, mutetur rubrica: *Indulgentia trium annorum. Pius PP. XL, 3 Octobris 1936*. 9. Ad declarationem intentionis ante Missam, *Ego volo*, ponatur rubrica: *Indulgentia quingentarum dierum. Pius PP. XI, 12 Iulii 1935*. Rubricae de indulgentiis appositis ad Orationes post Missae celebrationem vel recitandas iuxta Ritum serv. in celehr. Missae (tit. XII, n. 6) vel pro opportunitate dicendas, reformantur ut sequitur: 1. Ante antiphonam *Trium puerorum*, mutetur rubrica: *Quilibet Sacerdos, ex concessione Pii XI sub die 3 Octobris 1936, lucrari potest: Indulgentiam quinque annorum, si post Missam celebratam, recitet Canticum Trium puerorum et Psalmum 150 cum adnexa antiphona, versiculis et Oremus ut infra; plenariam, si per integrum mensem praedictas preces recitaverit, accedente sacramentali confessione et oratione ad mentem Summi Pontificis*. 2. Ante orationem *S. Thomae, Gratias tibi ago*, inseratur rubrica: *Indulgentia trium annorum; plenaria, oratione quotidie in integrum mensem pie reiterata et additis sacramentali confessione, alicuius ecclesiae vel publici oratorii visitatione et precibus ad Summi Pontificis mentem. Pius PP. XI, 22 Novembris 1934*. 3. Ante orationem *S. Bonaventurae, Transfige*, inseratur rubrica: *Indulgentia trium annorum. Pius PP. XI, 3 Octobris 1936*. 4. Ante rhythmum *S. Thomae, Adoro te devote*, mutetur rubrica: *Indulgentia quinque annorum; plenaria suis conditionibus, quotidiana rhythmi recitatione in integrum mensem producta. Pius PP. XI, 12 Martii 1936*. 5. Ante aspirationes *Anima Christi*, reformetur rubrica: *Indulgentia septem annorum, si Sacerdos post Missam invocationes pie recitaverit; trecentorum dierum toties quoties; plenaria suis conditionibus, dummodo quotidie per integrum mensem invocationum recitatio devote peracta fuerit. Pius PP. IX, 9

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Ianuarii 1854*.

[*Latin ed. p. 295*]

The Sacred Congregation of Rites, §95.

6. Regarding the prayer "Suscipe, Domine," the rubric shall be amended as follows: "Indulgence of three years; plenary, under the usual conditions, if the act of consecration is recited devoutly each day throughout the entire month." Pope Pius XI, December 4, 1932.

7. Before the prayer to Our Lord Jesus Christ Crucified, the phrase "En ego" shall be changed, and the rubric amended as follows: "Indulgence of ten years; plenary, for those who recite it after Mass and pray according to the mind of the Supreme Pontiff." Pope Pius XI, February 2, 1934.

8. Regarding the prayer "Obsecro te," the rubric shall be amended as follows: "Indulgence of three years." Pope Pius IX, December 11, 1846. Furthermore, to those who recite this prayer with bowed head, unless prevented, is granted remission of faults and sins contracted during the celebration of the Mass, due to human frailty. Pope Pius X, August 29, 1912.

9. Regarding the prayer "Ad B. Mariam," "V. O Maria, Virgo et Mater," the rubric shall be amended as follows: "Indulgence of three years." Pope Pius XI, October 3, 1936.

10. Before the prayer to St. Joseph, "Virginum custos," the rubric shall be added as follows: "Indulgence of three years; plenary, under the usual conditions, if the prayer is recited daily throughout the entire month with pious devotion." Pope Pius XI, May 18, 1936.

11. Before the prayer to the Saint, "Sancte N.," to whose honor the Mass is celebrated, the rubric shall be amended as follows: "Indulgence of three years." Pope Pius XI, October 3, 1936.

Given at Rome, from the Secretariat of the Sacred Congregation of Rites, on August 1, 1938.

C. Card. LAURENT, Prefect.

L. & S. A. Carinci, Secretary.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary

EXTRAORDINARY CONGREGATION FOR ECCLESIASTICAL AFFAIRS OF THE ANTILLES

DECREE: THE APOSTOLIC DELEGATION OF THE ANTILLES IS SUPPRESSED, AND ITS TERRITORY IS PARTIALLY ASSIGNED TO THE APOSTOLIC NUNTIATURE OF CUBA, AND PARTIALLY TO THE APOSTOLIC NUNTIATURES OF HAITI AND THE DOMINICAN REPUBLIC.

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By the Decree "Antillarum," published on December 7, 1925, the Sacred Congregation Consistorial, considering it a religious good, established the Apostolic Delegation of the Antilles, with the city of San Cristóbal de La Habana as its principal seat, and established that its jurisdiction should extend to all the large and small islands of the Antilles, and encompass territories previously subject to the Apostolic Delegate of Cuba and Puerto Rico. However, the Apostolic See did not foresee that this would always remain ratified and immutable, but rather that it would be subject to changes, additions, and definitions, as time and circumstances suggest.

Therefore, since the Catholic religion flourishes in the islands of the Antilles, and good prospects for further growth are to be hoped for, the Apostolic See deemed it entirely fitting that there should be only one representative in the central islands of America. Indeed, the Apostolic Delegate, residing in San Cristóbal de La Habana, could not easily reach the most remote areas of his jurisdiction, given the infrequent voyages of ships connecting the various islands belonging to different nations.

After the Apostolic Nunciature of Haiti was converted into an Apostolic Nunciature on October 17, 1930, and new Apostolic Nunciatures were established in the Dominican Republic on October 15, 1930, and in Cuba on September 1, 1935, it seemed very opportune to divide the territory that was subject to the Apostolic Delegate of the Antilles.

Therefore, referring to the undersigned Cardinal Prefect of the Sacred Congregation for Extraordinary Ecclesial Affairs, His Holiness has deigned to establish the following:

[*Latin ed. p. 297*]

The Sacred Congregation for Extraordinary Ecclesiastical Affairs, 297. The Apostolic Delegation for the Antilles is entirely abolished, and its territory is entrusted, in part, to the care and vigilance of the Apostolic Nuncio residing in the Republic of Cuba, and in part, to the Apostolic Nuncio who resides in the city of Port Prince. The following are assigned to the Apostolic Nunciature in the Republic of Cuba: the island of Jamaica with its annexed territories, and British Honduras. To the Apostolic Nunciatures in the Republics of Haiti and the Dominican Republic are also added the island of Puerto Rico with its annexed territories, all the Lesser Antilles, except for the island of Barbados and the United States of Venezuela, which belong to the Apostolic Nunciature of Caracas. Finally, the Bermudian islands remain under the jurisdiction of the Apostolic Delegation of Canada and Newfoundland, while the islands of the Bahamas are under the jurisdiction of the Apostolic Delegation of the United States of America in the North. All the foregoing, notwithstanding any contrary provisions. Given in Rome, from the Vatican, on the 10th day of the month of August, in the

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year 1938. E. Card. PAGELLI, Prefect.

[*Latin ed. p. 298*]

From the Acts of the Apostolic See 298 – Official Commentary, DIARY OF THE ROMAN CURIA, SECRETARY OF STATE:

By the authority of the Secretary of State, the Most Holy Father Pius XI, reigning happily, has deigned to appoint:

July 11, 1938.

The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Secretary of the Sacred Congregation for the Eastern Church, President of the Pontifical Commission for Biblical Studies.

The Reverend Father Gregory Sunol, O.S.B., Consultor of the Sacred Congregation of Rites (Liturgical Section).

His Excellency, the Most Reverend Monsignor Pietro Pisani, titular Archbishop of Constantia of Scythia, and His Excellency, the Most Reverend Monsignor Giovanni Battista Vallega, titular Archbishop of Nicopolis of Epirus, Consultors of the Sacred Congregation of Rites for Causes of Beatification and Canonization.

The Most Reverend and Illustrious Cardinals Francesco Marmaggi, Luigi Maglione, and Nicola Canali, Members of the Sacred Congregation of Religious Orders.

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, has deigned to appoint:

February 23, 1937.

The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Society of St. Cecily (Germany).

June 20, 1938.

The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Work of St. Francis de Sales (Paris).

June 22, 1938.

The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Congregation of Franciscan Nuns of the Afflicted (Warsaw).

June 23, 1938.

The Most Reverend and Illustrious Cardinal Francesco Marchetti Selvaggiani, Protector of the Institute of the Poor Handmaids of the Mother of God (Rome).

[*Latin ed. p. 299*]

Diarium Romanum, 2 July. » » S. 9. » 14 July, 22. » 17 August, 18. » 30 August. Curiae. 299, 1938. The Most Reverend and Illustrious Lord Cardinal Peter Segura y Saenz, Protector of the Institute of the Sisters of the Angel Guardian (Spain). » The Most Reverend and Illustrious Lord

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Cardinal Eugene Tisserant, Protector of the Institute of the Daughters of Charity of Strasbourg. » The Most Reverend and Illustrious Lord Cardinal Luigi Maglione, Protector of the Congregation of Sisters of the Company of Saint Ursula of the Most Holy Virgin (S. Maria di Haverloo, diocese of Bruges). » The Most Reverend and Illustrious Lord Cardinal Adeodatus Giovanni Piazza, Protector of the Institute of the Handmaids of the Sanctuary (Rome). » His Excellency, the Most Reverend Monsignor Ildebrando Antoniutti, titular Archbishop of Sinuada of Phrygia, Apostolic Delegate to Canada and Newfoundland. » The Most Reverend and Illustrious Lord Cardinal Luigi Maglione, Prefect of the Sacred Congregation of the Council. » The Most Reverend and Illustrious Lord Cardinal Raphael Carlo Rossi, Protector of the Institute of the Discalced Carmelite Tertiary Sisters of Saint Teresa (Mexico). » The Most Reverend and Illustrious Lord Cardinal Carlo Salotti, Protector of the Institute of the Franciscan Missionary Tertiary Sisters of the Sacred Heart (Udine). » His Excellency, the Most Reverend Monsignor Aldo Laghi, titular Archbishop of Nicaea, Apostolic Nuncio to Chile. Assistants to the Holy See. Pontifical: 15 July, 24 June, 7 July, 8. » » » 15 August: 3))) 1937. His Excellency, the Most Reverend Monsignor Corrado von Preysing, Bishop of Berlin. 1938. His Excellency, the Most Reverend Monsignor Felice Agostino Addeo, Bishop of Mcosia. » His Excellency, the Most Reverend Monsignor Giuseppe Nogara, Archbishop of Udine. » His Excellency, the Most Reverend Monsignor Paolino Giovanni Tribbioli, Bishop of Imola. » His Excellency, the Most Reverend Monsignor Giovanni Alessio Chambón, Archbishop and Bishop of Yokohama. » His Excellency, the Most Reverend Monsignor Lorenzo Del Ponte, Bishop of Acqui. » His Excellency, the Most Reverend Monsignor Timoteo Corbett, titular Bishop of Vita.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary by the Apostolic Protonotary for the information of those present: December 7, 1937. Monsignor Adolfo Roesch, of the archdiocese of Freiburg im Breisgau. April 21, 1938. Monsignor Francesco De Mello y Souza, of the archdiocese of San Sebastiano of Rio de Janeiro. December 27. Monsignor Natale Ivanis, of the diocese of Banjaluka. July 6. Monsignor Gioacchino Cozzolino, of the archdiocese of Naples. December 13. Monsignor Alberto Angelotti, of the diocese of Montepulciano. December 26. Monsignor Aldo Tabanelli, of the diocese of Imola. December 19. Monsignor Giulio líOrini, of the archdiocese of Florence. Domestic Prelates of His Holiness: March 16, 1937. Monsignor Ferdinando Ranzinger, of the diocese of Passau. December 8. Monsignor Leonardo Schmöller, of the same diocese. July 9. Monsignor Carlo Wolkenau, of the archdiocese of Bamberg. December. Monsignor Enrico Ames, of the same archdiocese. December 9. Monsignor Giuseppe Mayer, of the diocese of Ratisbon. December 3. Monsignor

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Guglielmo Reinhard, of the archdiocese of Freiburg im Breisgau. December. Monsignor Tommaso Aschenbrenner, of the same archdiocese. December. Monsignor Bernardo Jauch, of the same archdiocese. December 24. Monsignor Giovanni Ballof, of the archdiocese of Colonia. February 4, 1938. Monsignor Giuseppe Uminski, of the diocese of Plock. June 7. Monsignor Bellarmino Garcia y Feito, of the archdiocese of San Cristoforo of Havana. June 14. Monsignor Giuseppe Antonio Thériault, of the archdiocese of Regina. June 15. Monsignor Giovanni Sodini, of the archdiocese of Perugia. June 17. Monsignor Francesco Marini, of the archdiocese of Gorizia. June. Monsignor Patrizio MacNamara, of the archdiocese of S. Andrea and Edinburgh. June. Monsignor Sebastiano Gaetano, of the diocese of Castellammare di Stabia. December 25. Monsignor Vittore Capocaccia, of the diocese of Bagnoregio. December 27. Monsignor Ferdinando Cech, of the diocese of La Crosse. December. Monsignor Giovanni D'Alton, of the archdiocese of Dublin. December 30. Monsignor Angelo Del Ventura, of the diocese of Nocera Umbra and Gualdo Tadino. July 2. Monsignor Ottavio Donnini, of the diocese of Grosseto. July 5. Monsignor Benedetto Heurtier, of the archdiocese of Lione. July 18. Monsignor Guglielmo F. O'Brien, of the diocese of Raleigh.

[*Latin ed. p. 301*]

From the Roman Curia, July 18, 27; August 10, 11; 19; 20; 30, 1938.

Most Reverend Andrea A. Zychowicz, of the diocese of Scranton.

Most Reverend Gustavo Teullières, of the archdiocese of Algiers.

Most Reverend Alipio Odier de Oliveira, of the archdiocese of Marianna.

Most Reverend Giacomo Pellegrino, of the archdiocese of Naples.

Most Reverend Giorgio Ignazio García, of the diocese of Guayaquil.

Most Reverend Pietro Hayes, of the archdiocese of Perth.

Most Reverend Giovanni Maloney, of the same archdiocese.

Most Reverend Raffaele Guarnacci, of the suburbicarian diocese of Velletri.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great: July 25, 1938.

Upon His Excellency, Mr. Béla de Imrédy, Prime Minister of the Kingdom of Hungary.

Upon His Excellency, Mr. Colomanno de Kánya, Minister of Foreign Affairs of the Kingdom of Hungary.

The Plaque of the Order of Saint Gregory the Great: August 6, 1938.

Upon Mr. Count Commendatore Ildebrando Silvestri Faà, Exempt of the Noble Pontifical Guard.

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The Commander with Plaque of the Order of Saint Gregory the Great: June 25, 1938.

Upon Mr. Doctor Filippo Anfuso (Italy).

The Commander of the Order of Saint Gregory the Great: August 10, 1938.

Upon Mr. Engineer Rodolfo Prokopowski (Rome).

The Grand Cross of the Order of Saint Gregory the Great, civil class: June 23, 1938.

Upon His Excellency, Mr. Marquis Doctor Engineer Giacomo Medici del Vascello, Under-Secretary of State at the Presidency of the Council of Ministers of the Kingdom of Italy.

[*Latin ed. p. 302*]

Acta 302: June 23rd, 4th August. Apostolic See - Official Commentary, 1938. To His Excellency, the Honorable Guido Buffarmi Guidi, Under-Secretary of State at the Ministry of the Interior of the Kingdom of Italia. To His Excellency, Mr. Ambassador Maurizio Nabuco (Brazil). To His Excellency, Mr. Ambassador Epaminonda Chermont Leite (Brazil). The Insignia of the Order of St. Gregory the Great, civil class: August 27th, 1937. To Mr. Francesco Bumrn, of the diocese of Berlin. The Commander's Cross with Insignia of the Order of St. Gregory the Great, civil class: April 30th, 1938. To Mr. Maurizio Lozé (France). The Insignia of the Order of St. Gregory the Great, civil class: February 26th, 1938. To Mr. J. Raoul Boulet, of the diocese of Trois Rivières. April 27th. To Mr. Giuseppe Gneme (Rome). April 30th. To Mr. Renato Ferry (France), Knight. June 19th. To Mr. Saverio Mappus, of the diocese of Strasburg. June 25th. To Mr. architect Pietro Portaluppi, of the archdiocese of Milan. June 29th. To Mr. Conté Paolo Senni, of the archdiocese of Bologna. July 9th. To Mr. Giovanni Battista Simonelli, of the diocese of Senigallia. To Mr. Giuseppe J. Breen, of the archdiocese of Los Angeles. July 15th. To Mr. Inaco Conforzi, of the suburbicarian diocese of Sabina and Poggio Mirteto. July 19th. To Mr. Tommaso F. Conway, of the diocese of Ogdensburg. July 22nd. To Mr. Antonio Venturini (Italia). July 27th. To Mr. Giovanni Bey Jacob, of the Apostolic Vicariate of Egypt. August 3rd. To Mr. Paolo Verschave, of the diocese of Lilla. August 4th. To Mr. Carlo Guinle (Brazil). To Mr. Francesco Walter Hime (Brazil). To Mr. Alvaro Silva Lima Pereira (Brazil). The Knighthood of the Order of St. Gregory the Great, civil class: May 24th, 1937. To Mr. Rodolfo Fleischhut, of the archdiocese of Friburgo im Breisgau. June 28th. To Mr. Ferdinando Kopf, of the same archdiocese, advocate and doctor of law.

[*Latin ed. p. 303*]

Diarium Romanae Curiae 303, Aprilis 30, 1938. Ad Dominum Ingenium Paulum Tournon (Gallia).

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Ad Dominum Comitem Petrum de Montsquiou (Gallia). Maii 10.

Ad Dominum Acazium Farkas, ex archidioecesi Strigoniae.

Ad Dominum Carolum Harvin, ex eadem archidioecesi. Iunii 15.

Ad Dominum Leonardum Morales y Pedroso, ex archidioecesi Sancti Christophori Havannae.

Ad Dominum Ludovicum Morales y Pedroso, ex eadem archidioecesi. Die 21.

Ad Dominum Saverium Bernardum Thumboo Chetty, ex dioecesi Mysore. Die 22.

Ad Dominum Iulium Barella, ex archidioecesi Mediolani. Die 27.

Ad Dominum Theodorium H. E. Edwards, ex dioecesi Plymouth. Die 28.

Ad Dominum Martinum J. Shaughnessy, ex dioecesi Ogdensburg. Iulii 5.

Ad Dominum Ioannem Faure, ex archidioecesi Lugduni.

Ad Dominos Adrianum Araud, ex eadem archidioecesi. Die 6.

Ad Dominum Ingenium Ioannem Carre de Verneuil, ex eadem archidioecesi.

Ad Dominum Antonium Waton, ex eadem archidioecesi.

Ad Dominum Hippolitum Gery, ex eadem archidioecesi. Die 7.

Ad Dominum Ioannem Boccanera (Roma). Die 15.

Ad Dominum Iosephum De Vito, ex dioecesi suburbicaria Sabinae et Poggio Mirteto. Die 21.

Ad Dominum Philippu-pillai Moses, ex dioecesi Jaffnae.

Ad Dominum Soosaipillai Arulananthan, ex eadem dioecesi. Die 25.

Ad Dominum Doctorem Petrum Heim (Hungaria). Augusti 4.

Ad Dominum Franciscum J. Heazel, ex dioecesi Raleigh.

Ad Dominum Marium Lignola, ex archidioecesi Salerni.

Ad Dominum Ruy Bandeira (Brasilia).

Magna Crux Ordinis Sancti Gregorii Magni, classe militaris: Aprilis 30, 1938.

Ad Dominum Generale Ludovicum Germanum Girol (Gallia).

Ad Dominum Generale Petrum Ludovicum Celestinum Michaelem Champon (Gallia).

Commenda cum Placca Ordinis Sancti Gregorii Magni, classe militaris: Augusti 17, 1938.

Ad Suam Excellentiam Dominum Comitissam Ludovicum Rodolphum

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Miranda, Ministrum Plenipotenziarium Republicae Cuba.

[*Latin ed. p. 304*]

Acts of the Apostolic See, Official Commentary.

The Order of Saint Gregory the Great, Military Class: 30 » 7, April 5, 1938. To Mr. Lieutenant Colonel Raimondo de Lacoste de Laval (France).

To Mr. Colonel Cristiano Marsaud (France).

July. To Mr. Filippo Fontana, Lieutenant Colonel of the Palatine Guard of Honor of His Holiness.

August. To Mr. Alessandro dei Conti Datti, Cadet Assistant of the Noble Pontifical Guard.

The Knighthood of the Order of Saint Gregory the Great, Military Class: 7, July.

To Mr. Giuseppe Picchi, Lieutenant of the Palatine Guard of Honor of His Holiness.

To Mr. Emilio Traglia, Lieutenant of the Palatine Guard of Honor of His Holiness.

The Grand Cross of the Order of Saint Sylvester the Pope: June 24, 1938.

To His Excellency, Mr. Marquis Giacomo Paulucci de' Calboli, Baron, Plenipotentiary Minister of Italy.

To Mr. Engineer Enrico Galeazzi (Rome).

July 25. To His Excellency, Mr. Count Stefano Csáky (Hungary).

The Insignia of the Order of Saint Sylvester the Pope: June 24, 1938.

To Mr. Giuseppe Antonio Garcia (Costa Rica).

The Commander's Cross with Insignia of the Order of Saint Sylvester the Pope: July 25, 18.

August. To Mr. Doctor Gaetano Balducci (Italy).

To Mr. Béla de Szent-Istvány (Hungary).

To Mr. Ludovico de Kuhl (Hungary).

To Mr. Doctor Alfonso Forcade (Cuba).

To Mr. Giorgio Macdonogh (England).

The Commander's Cross of the Order of Saint Sylvester the Pope: April 30, 1938.

To Mr. Alessandro Puges (France).

To Mr. Camillo Marchand (France).

To Mr. Pietro Mortier (France).

To Mr. Marcello Amade (France).

June 21. To Mr. Mario Ghidoli, of the Archdiocese of Milan.

To Mr. Fioravanti Triulzi, of the same Archdiocese.

June 22. To Mr. Alessandro D'Alessandro, of the Archdiocese of Amalfi.

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June 28. To Mr. Lawyer Giorgio J. Moore, of the Diocese of Ogdensburg.

[*Latin ed. p. 305*]

Diarium Romanum, July 7th » » » 12 22 » » 23 27 6 13 » 17 18 » » » » » August » » » » Curiae, 305, 1938. To the Reverend Mr. Luigi Sandrelli (Italy). To the Reverend Mr. Salvatore Palumbo (Italy). To the Reverend Mr. Francesco Mozzilli (Italy). To the Reverend Mr. Luigi Morgera, of the diocese of Ischia. To the Reverend Mr. Antonio Valenti (Rome). To the Reverend Mr. Pasquale Passarelli (Rome). To the Reverend Mr. Raffaele Medici (Rome). To the Reverend Mr. Olito Fornasari (Italy). To the Reverend Mr. Antonio Giampaoli (Rome). To the Reverend Mr. Guido Gherardi, of the suburbicarian diocese of Albano. To the Reverend Mr. Giuseppe Guerra-Baldelli (Rome). To the Reverend Mr. Francesco Bonanni, of the diocese of Viterbo. To the Reverend Mr. Giovanni Cipriani (Rome). The Knighthood of the Order of St. Sylvester the Pope: December 16, 1936. To the Reverend Mr. Enrico Luczny, of the archdiocese of Olomouc. April 30, 1938. To the Reverend Mr. Paolo Saffrey (France). To the Reverend Mr. Emilio Uberto Brice (France). To the Reverend Mr. Enrico Pairault (France). To the Reverend Mr. Giulio Novàgh, of the archdiocese of Strigonia. May 10th. To the Reverend Mr. Michele Nessim Rafie, of the diocese of Aleppo of the Maronites. To the Reverend Mr. Carlo Lachnit (Hungary). June 11th. To the Reverend Mr. Salvatore Romano, of the archdiocese of Naples. June 13th. To the Reverend Mr. Orazio Lucibello, of the archdiocese of Amalfi. June 22nd » » June 25th » » To the Reverend Mr. Alfredo Colasanti, of the suburbicarian diocese of Albano. To the Reverend Mr. Tito Bellucci, of the same diocese. To the Reverend Mr. Pietro Narduzzi, of the same diocese. To the Reverend Mr. Fernando Vasquez (Costa Rica). To the Reverend Mr. Pietro Arturo Alvarado Castro (Costa Rica). To the Reverend Mr. Gastone Bartorelli (Costa Rica). June 28th. To the Reverend Mr. Matteo Martino Parrell, of the diocese of Ogdensburg. July 1st. To the Reverend Mr. Aurelio Bailarín, of the diocese of Treviso. July 2nd » » To the Reverend Mr. Corrado Biagiarelli, of the diocese of Grosseto. To the Reverend Mr. Aniello Régine, of the diocese of Ischia. July 12th. To the Reverend Mr. Costantino Yon, of the diocese of Ivrea. To the Reverend Mr. Pietro Alessandro Yon, of the same diocese. July 23rd » » July 25th. To the Reverend Mr. Eugenio Zilahi Sebess (Hungary). To the Reverend Mr. Elemer Ujpéteri (Hungary).

[*Latin ed. p. 306*]

Acta Apostolicae Sedis - 306 25 26 » » 2 » 3 12 17 19 20 24 July » » » August » » » » » » » Official Commentary 1938. To Mr. Ladislao Badics (Hungary). » To Mr. Bernard Dutilleul, of the diocese of Beauvais. » To Mr. Eugene Le Breton, of the same diocese. » To Mr. Attorney Domenico Beltrani, of the diocese of Faenza. » To Mr. Attorney Peter Sentati, of the diocese of Cremona. » To Mr. Accountant Giusto Rondelli, of the same diocese. » To Mr. Accoun-

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tant Eugene Reato, of the diocese of Padua. » To Mr. Giorgio Falcombello (Rome). » To Mr. Luigi Micara, of the diocese of Viterbo. » To Mr. Carlo Cibotto, of the diocese of Atri. » To Mr. Eligio Cane, of the diocese of Novara. » To Mr. Engineer Robert Danbrée, of the archdiocese of Turin. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, deigned to appoint: Honorary Privy Chamberlains: February 17, 1938. Most Reverend Giovanni Mihelcic, of the archdiocese of Zagreb. Most Reverend Giuseppe Skana, of the Abbey of Sant'Alessanmarzo dro di Crosci. Most Reverend Giuseppe Kaurinovic, of the diocese of Banjaluka. April 14. Most Reverend Gerard Purk, of the same diocese. » » Most Reverend Giovanni Vlasic, of the same diocese. » » Most Reverend Nicola Bilogrivic, of the same diocese. » Most Reverend Nicola Fantela, of the diocese of Cattaro. Most Reverend Giovanni Deák, of the Apostolic Administration of Merk. May 5. Most Reverend Teófilo Acacio Zathovich, of the Ruthenian Podocarpatic Ordinariate in the United States of America. Most Reverend John Baptist Ravanelli, of the diocese of San Sepolcro. June 2. Most Reverend Genesio Turcio (Rome). July 23. Most Reverend Cosimo Bonaldi (Rome). July 30. Most Reverend Vincenzo Malasomma, of the archdiocese of Naples. August 7. Most Reverend Giuseppe La Vaccara, of the diocese of Piazza Armerina. Most Reverend Nicola Ciaramellano, of the archdiocese of Chieti. August 15. Most Reverend Saturnino Tartaglia, of the same archdiocese. Most Reverend Giuseppe Sebastianeiii, of the suburbicarian diocese of Palestrina.

[*Latin ed. p. 307*]

Diarium Romanae Curiae, July 30, 1938.

Most Reverend Enrico Lena, of the same diocese.

Most Reverend Guido Roscioli, of the same diocese.

Most Reverend Eugenio Tornassi, of the same diocese.

Most Reverend Enrico Rossi, of the same diocese.

Most Reverend Guarino Mni, of the same diocese.

Most Reverend Gamillo Pesciotti, of the same diocese.

Most Reverend Vincenzo Nobile, of the archdiocese of Syracuse.

Most Reverend Giuseppe Cannarella, of the same archdiocese.

Francesco Spieka, of the diocese of Brno.

Most Reverend Francesco Porizek, of the same diocese.

Most Reverend Agostino Kratochvil, of the same diocese.

Most Reverend Antonio Rauscher, of the same diocese.

Most Reverend Albino Mancinelli, of the diocese of Recanati and Loreto.

Most Reverend Alessio Manti, of the archdiocese of Ancona.

August 4.

Most Reverend Patrizio Giuseppe Hayes, of the archdiocese of Chicago.

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Most Reverend Ugo Sernesi, of the diocese of Pistoia.

Most Reverend Giuseppe Gori, of the diocese of Prato.

Most Reverend Giuseppe de Rozario, of the diocese of Trichino.

Most Reverend Felice Seroczynski, of the diocese of Fort Wayne.

Most Reverend Michele Aichinger, of the same diocese.

Most Reverend Guglielmo R. Arnold, of the same diocese.

September 1.

Most Reverend Opilio Rossi, of the diocese of Piacenza.

Secret Knights of Grace, both of Sword and Mantle, of His Holiness:

February 24, 1938.

Mr. Federico Medolago Albani, of the diocese of Bergamo.

July 21.

Mr. Luigi D. Moorhead, of the archdiocese of Chicago.

Mr. Carlo I. Deneehaud, of the archdiocese of New Orleans.

Mr. Giacomo Walsh, of the archdiocese of Westminster.

Honorary Knights in attendance before His Holiness:

May 5, 1938.

Most Reverend Giorgio Michajlo, of the Ruthenian Ordinariate of Podcarpathia in the United States of America.

June 2.

Most Reverend Giuseppe Grosso, of the diocese of Trieste and Capodistria.

June 30.

Most Reverend Corrado Fadini, of the prelature of Pompei.

[*Latin ed. p. 308*]

Acts of the Apostolic Section - Commentary 308 7 15 21 » » 28 July » » » » » August Official, 1938. Monsignor Anacleto Pesatura, of the diocese of Alife. » Monsignor Giuseppe Fontana, of the archdiocese of Udine. » Monsignor Francesco Dolezel, of the diocese of Brno. » Monsignor Anthony Stursa, of the same diocese. » Monsignor Melchiorre Vozda, of the same diocese. » Monsignor Peter Medici, of the diocese of Recanati and Loreto. » Monsignor Luigi Filipié, of the archdiocese of Gorizia.

NECROLOGY 8 July 1938. Monsignor Francesco Person, titular Bishop of Paretonio. September » The Most Reverend Cardinal PATRIZIO GIUSEPPE HAYES, of the Titulus of S. Maria in Via, Archbishop of New York. 6 » » The Most Reverend Cardinal CAMILLO LAURENTI, of the Titulus of S. Maria della Scala. 7 » » Monsignor Ernesto Neveux, titular Bishop of Arsinoe of Arcadia. 8 » » Monsignor Tito Maria Cucchi, Bishop

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of Senigallia. 10 » » Monsignor Adolfo Vorbuchner, Bishop of Alba Julia. 4

[*Latin ed. p. 309*]

Year and volume XXXI, No. 1, October 14, 1938 (Series II, Texts) - ACTA APOS- TOLICAE SEDIS, Official Commentary. ACTS OF THE HOLY SEE. A RADIO ADDRESS GIVEN BY THE MOST BLESSED FATHER TO ALL THE SONS OF THE CATHOLIC CHURCH AND TO THE WHOLE WORLD, ON SEPTEMBER 29TH OF THE YEAR 1938, ON THE FEAST OF THE DEDICATION OF SAINT MICHAEL THE ARCHANGEL. While millions of men still live in anxiety over the impending danger of war and the threat of unprecedented massacres and ruin, We welcome into Our paternal heart the concern of so many of Our children, and We invite Bishops, Clergy, Religious, and the faithful to join Us in the most confident and persistent prayer for the preservation of peace, in justice and in charity. Let the faithful people once again have recourse to this powerless but invincible power of prayer, that that God, in Whose hands are the destinies of the world, may especially support in these moments the rulers with trust in the peaceful paths of loyal negotiations and lasting agreements, and may inspire in all, in accordance with the repeated words of peace, sentiments and actions that favor it and establish it on the firm foundations of law and of the teachings of the Gospel. Inexpressibly grateful for the prayers that have been and are offered for Us by the faithful of the entire Catholic world, We offer this life, which, through the grace of such prayers, the Lord has granted Us and almost renewed, with all Our heart for the health and for the peace of the world, that the Lord of life and death may either take away from Us this invaluable and already long gift of life, or may, on the contrary, prolong even more the day of labor for the afflicted and weary worker. Our offering is all the more confident of being graciously received because, made in the liturgical memory of the meek and heroic martyr, Saint Wenceslaus, it coincides with the feast of the Saint. ACTA, vol. V, no. 11. - 14-10-1938. 2t

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary. The Rosary, another celebrated supplication, during the month dedicated to the Holy Rosary, when, throughout the entire world, Catholic souls are multiplied. We also earnestly recommend the fervor and frequency of devotion, which has already obtained such great and beneficial interventions of the Holy Virgin in the fortunes of the afflicted human race. With full confidence that these exhortations inspire us, we impart Our paternal blessing to the entire great Catholic family and to the human family as a whole. The blessing of God, the Almighty Father, and the Son and the Holy Spirit, descend upon you and remain always.

CONSTITUTIONS.

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V. OF THE APOSTOLIC PREFECTURE OF WUCHO, NORTHERN PART SEPARATED, WHICH IS ERECTED INTO A NEW PREFECTURE UNDER THE NAME "OF KWEILIN."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

That the heralds of the Word of Christ may more easily and healthily exercise the office entrusted to them among the infidel peoples, it is certainly very beneficial to divide missions that are too extensive and, accordingly, to establish new ones, if the circumstances and the places require it. Therefore, since the General Director of the Maryknoll Missionaries, to whom the Apostolic Prefecture of Wuchow is entrusted, has presented supplications to this Apostolic See, so that, both because of the vastness of the territory of that Prefecture, and especially because of the large number of indigenous people, eagerly desiring the light of the Gospel, who, by reason of their character and other ethnographic reasons, differ greatly from the neighboring inhabitants, a northern part of the territory of that Prefecture may be separated and another mission erected, to be entrusted to their own Missionary Society, We, having considered the recommendation of the venerable Brother Mary Zanin, titular Archbishop of Traianopolis in Rhodope, Our Apostolic Delegate in China, the prayers presented to Us, and with the advice of the venerable Brothers Our Cardinals, Prefects of the Holy Congregation of Propaganda Fide, having carefully considered all things, We have decided to grant it.

Therefore, with the consent of those concerned, or of those who presume their interest, We fulfill what is necessary.

[*Latin ed. p. 311*]

By the fullness of Our Apostolic authority, We separate that part of the territory of the Prefecture Apostolic of Wuchow, which includes the civil sub-prefectures of Kweilin, Ghuanchow, Kuanyang, Rsingugan, Lungsheng, Lingchuan, Yining, Peshou, or Kuhwa, Yungfu, Ydngso, Lipo, Pinglo, Kungeheng, Fuchuan, Vhungshan, FLÚhn sien, which are located in the civil province of Kwangsi, and We establish and constitute that separated territory as a new Prefecture Apostolic, to be called the Prefecture Apostolic of Kweilin, from the principal city of that region, and We entrust it to the care of the aforementioned Apostolic Society of Maryknoll for foreign missions, whose members have so diligently labored in that region until now, for Our pleasure and the pleasure of the Holy See. We grant to this Prefecture and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers, by which other Prefectures and their ordinaries throughout the world are lawfully possessed and enjoy, and We subject them to the same obligations and

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duties to which others are subjected. We will and command that all of these things, as above arranged and established, be considered ratified and valid, notwithstanding anything to the contrary. Furthermore, We will that these Letters, when transcribed or excerpted, and signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these Our Letters themselves were presented or shown. To no one shall it be permitted to infringe or contravene this division, erection, constitution, concession, statute, decree, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the ninth day of the month of February, in the sixteenth year of Our pontificate.

[Signatures and titles follow, as listed in the original text.]

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - Official Commentary II

CONCERNING THE WEI-HAI-WEI MISSION ("SUI IURIS")

CONSTITUTION OF THE WEI-HAI-WEI MISSION AS AN APOSTOLIC PREFECTURE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION,

Having observed that a certain increase has occurred in the number of the faithful, and that the Catholic cause has made considerable progress, a church which has been raised to a higher degree of dignity among the infidels.

Therefore, since the Mission "sui iuris" of Wei-Hai-Wei in China, canonically erected on the twentieth day of June, in the year one thousand nine hundred and thirty-one, and entrusted to the care of the Apostolic Order of Friars Minor, has seen a small flock of Christians grow greatly, and their faith become stronger day by day, We, with the advice of the Venerable Fathers Our Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith, desiring to give testimony of deserved praise to the Franciscan Missionaries laboring there with ardent and constant zeal, and also hoping that this may encourage them to undertake new and greater works, and to achieve greater fruits, We have decided, after mature deliberation, to raise

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that Mission to a higher rank.

Therefore, with the consent of those concerned, or of those who presume to have an interest, and by the fullness of Our apostolic authority, We elevate, erect, and constitute the Mission "sui iuris" of Wei-Hai-Wei as an Apostolic Prefecture, retaining the same name, and We entrust it to the aforementioned Order of Friars Minor, for Our pleasure and that of the Apostolic See.

To this new Apostolic Prefecture, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Prefectures and their Prefects throughout the world are lawfully possessed and enjoy, and We likewise subject them to the same obligations and duties to which others are subject.

All of these things, We will and order to be considered and to be valid, and to remain so, notwithstanding anything to the contrary.

Furthermore, We decree that these Letters, whether transcribed or excerpted, or even printed, shall have the same full force and effect as if the original Letters were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office.

To no one shall this page of erection, constitution, commission, statute, and of Our will, be of no force or effect.

[*Latin ed. p. 313*]

Acta Pii PP. 313 XI: It is not permitted to infringe or contradict this. If anyone, with rash audacity, should presume to attempt this, let them know that they will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the ninth day of the month of February, in the sixteenth year of the Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONÏ BIONDI, Secretary of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Carolus Respighi, Apostolic Protonotary. Alfridus Vitali, Apostolic Protonotary. * Loco $ Plumbi Reg: in Cane. Ap., Vol. LIX, n. !f. - Ah Trussardi. APOSTOLIC LETTERS GRANTING JURISDICTION AND PRIVILEGES TO THE BASILICA MINOR DEDICATED TO SAINT JOAN OF ARC, LOCATED IN THE PLACE CALLED "BOIS CHENU," WITHIN THE TERRITORY OF THE DIOCESE OF SAINT-DIÉ, DEDICATED TO GOD. PIUS PP. XI: For the perpetual memory of this event. — The current Bishop of Saint-Dié, together with the chapters of the cathedral church of Saint-Dié, and also responding to the prayers of the clergy and people from all of France, humbly and with fervent prayers, beseech Us to grant that the votive temple dedicated to the holy Joan of Arc, located in the place called "Bois Chenu," within the territory of his diocese, may be adorned with the

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title and privileges of a Basilica minor. For this sacred edifice, built in the place of an older sanctuary, which, as is said, was where the holy Joan of Arc received her mission, and which had been destroyed by the passage of time and the injuries of men, has now been rebuilt from the foundations, with greater splendor and magnificence, and was dedicated and consecrated in the year nineteen hundred and twenty-six, with the presence of two Cardinals of the Holy Roman Church, many archbishops and bishops, and a large multitude of priests and pilgrims. This new sanctuary, which is adorned with works of art and is distinguished by its seven altars, its size, and its wonderful structure, is a place where the faithful of all of France, from every order and gathering, may...

[*Latin ed. p. 314*]

The Acts of the Apostolic See, with frequent and crowded gatherings, record the pious and devoted veneration of Saint Joan, the patroness of the nation and protector of its armies. The clergy, indeed, devoted to this votive temple, composed of priests from the Society of Jesus and of Saint Mary, commonly known as the Eudists, diligently strive to ensure that the due acts of divine worship are performed here by the faithful, and for this very purpose, they have also canonically established an Archiconfraternity under the title of the Blessed Virgin Mary, Queen of the Armies, for daily prayer, even through the celebration of the Holy Mass, for the benefit of soldiers who are still burdened by military service, or who have died for their country. Therefore, having heard the prayers of the aforementioned bishops of Saint-Dié and of their cathedral canons, and also of the Most Reverend Cardinal Prefect of the Sacred Congregation for the Ritus of the Holy Roman Church, We freely and gladly deem it fitting to grant what they request. Therefore, by Our authority and in perpetuity, by the tenor of these present letters, We elevate the aforementioned votive temple, dedicated to the honor of Saint Joan of Arc, located in Bois Chenu, near Domremy, commonly known by that name, within the boundaries of the diocese of Saint-Dié, to the title and dignity of a minor Basilica, and We grant to it the rights and privileges that rightfully belong to it. Notwithstanding any contrary provisions. These things We decree, We order, declaring these present letters to be always firm, valid, and efficacious; to produce and obtain their intended effects; and that, with regard to what pertains to them, the aforementioned votive sanctuary shall be fully supported now and in the future, and that it shall be rightly judged and defined as such; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, through any authority whatsoever, shall be declared void and of no effect from this moment forward. Given from the Palace of Gandulphi, under the seal of the Fisherman, on the twenty-eighth day of June, in the year 1928, in the seventeenth year of Our pontificate. E.

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Card. PACELLI, Secretary of State.

[*Latin ed. p. 315*]

ACTS OF POPE PIUS XI. LETTERS. TO THE MOST REVEREND LORD, JUSTINIAN GEORGE, TITULAR BISHOP OF THE HOLY APOSTLES ANDREAS AND GREGORY AT CLIVUM SCAURI, SACRED COLLEGE OF CARDINALS, ARCHBISHOP OF STRIGONIA, CONCERNING THE PREPARATIONS FOR THE EUCHARISTIC CONGRESS, CELEBRATED IN BUDAPEST BY REPRESENTATIVES OF ALL NATIONS.

PIUS XI, Beloved Son, health and the Apostolic Blessing.

Through our beloved Son, Eugene, Cardinal of the Sacred College, whom We have sent as Our Legate from Our side, to preside over this Eucharistic Congress, celebrated among you with representatives from all nations, We give you these letters, with which We wish to congratulate you most heartily, along with your clergy and people, for the diligent and studious preparations made for the triumph of Jesus Christ, King of all. Indeed, as this is a most auspicious occasion for you, it also brings Us considerable solace. For, it is not lacking, and indeed it happens, that in such great turmoil and disturbance of times and minds, the cause of sadness and anxiety, a gathering of this kind, which is held repeatedly among various peoples for several days, nourishes the Christian faith, hope, and charity, and excites the piety and virtue of the faithful, and gives reason to hope for the salvation of the people.

Undoubtedly, for the suffering human race, greater healing must be sought from Christ Jesus, who proclaims the way, the truth, and the life? But alas, how many stray from Him, who alone "has the words of eternal life" (cf. John 5:69), and are therefore most wretchedly plunged into ruin. Therefore, it is necessary to turn to the Divine Redeemer, to restore to Him the due honor, and to rekindle the flame of charity; while men, everywhere, disdain heavenly things, and are drawn to earthly things, they must be drawn to the altar of the Sacrament, which nourishes eternal life, and is truly "For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?" (Zechariah 9:17); while too many, deluded by false promises of attaining happiness in this mortal life, devote themselves entirely to the delights of riches and the allurements of pleasures, it is necessary to return to the precepts of Jesus Christ, which lead us to the narrow path of virtue, and promise lasting spiritual joys.

Indeed, We are confident that your Congress will bring about the salutary results that We desire.

[*Latin ed. p. 316*]

"316 Acta Apostolicae Sedis - We earnestly pray, with divine inspiration, for the official commentary. And not only will Christ, hidden beneath

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the Eucharistic veils, leading by example the Hungarian people, celebrate a solemn triumph through the streets, through the squares, in the most celebrated sacred buildings of the capital of your nation, but also in the hearts of all, inviting and urging them to the strength of Christian virtue and sanctity. May these things be happily accomplished, with God aspiring, and with the Holy, Apostolic King invoked as patron, we bestow the Apostolic Blessing most lovingly upon you, our beloved Son, and upon all those who participate in the sacred gatherings, and especially upon those who have diligently worked in this matter. Given from the Palace of Gandulf, near Rome, on the fifteenth day of the month of May, in the year 1938, in the seventeenth year of Our Pontificate. PIUS PP. XI. To His Eminence, Most Reverend Emmanuel Caelestinus, Titular Archbishop of St. Honuprius in Janiculum, Cardinal of the Holy Roman Church, appointed as legate to announce the solemnities to be celebrated in the newly restored Cathedral of Rheims. PIUS PP. XI. Our beloved Son, greetings and the Apostolic Blessing. — The most magnificent cathedral of Rheims, which wonderfully reflects the outstanding piety and other virtues of the Gallican Christian people, and resounds with the highest praises to the Supreme Creator through the harmonies of art, having been restored after infamous wartime ruins through twenty years of exquisite work, and adorned with a new splendor, was not long ago solemnly consecrated and blessed. Now, it has been brought to Our attention that solemnities are being prepared here, to which generous faithful brothers from Gaul and also from other nations are invited to give the highest praise to the Provident God, who has given such a reason for joy, and also to implore His help, so that the benefits of a salutary peace and all the fruits of justice may be graciously bestowed from heaven upon the working and suffering people. Indeed, as We have gladly learned, many Cardinals of the Church and sacred prelates with their faithful will participate in these upcoming celebrations; We Ourselves will be present at this celebration above all."

[*Latin ed. p. 317*]

We earnestly desire that the Acts of Pope Pius XI, page 317, may somehow be present. Therefore, beloved Son, who, presiding over this most noble Metropolitan See, shines forth with the magnificence of the purple of Rome and with the virtue and faith of Rome, We choose and appoint You as Our Legate, so that, bearing Our person, You may preside over the sacred rites and ceremonies which are to be performed shortly in the cathedral church of Rheims, in Our name and with Our authority. We freely grant You the power to, on a day that You shall determine, after the Sacred pontifical rite has been completed before the assembled people, to bestow a blessing in Our name, offering full remission of the penances assigned to them, for the benefit of the Church. Finally, we earnestly invoke blessings upon You and yours, that Your pious undertakings may be brought to a

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successful and prosperous conclusion, for the sake of salutary fruits, and as a pledge of Our most profound charity, We impart to You, beloved Son, to Your Cardinal and Episcopal brothers, to the civil magistrates and to all others who participate in the solemn ceremonies in Rheims, Our Apostolic Blessing, most lovingly in the Lord.

Given from the Palace of Gandulf, near Rome, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1938, in the seventeenth year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 318*]

Acts of the Apostolic See – Official Commentary.

ACTS. SUPREME SACRED CONGREGATION.

SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE: PROHIBITION OF BOOKS.

Thursday, July 15, 1938.

In the general assembly of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered the following books, written by Aloysia Piccareta and published repeatedly in various places, to be placed in the Index of Prohibited Books:

1. *L'Orologio della Passione di Nostro Signor Gesù Cristo, con un Trattato sulla Divina Volontà* (The Clock of the Passion of Our Lord Jesus Christ, with a Treatise on the Divine Will).

2. *Nel Regno della Divina Volontà* (In the Kingdom of the Divine Will).

3. *La Regina del Cielo nel Regno della Divina Volontà* (The Queen of Heaven in the Kingdom of the Divine Will).

And on the following Friday, July 14th of the same month and year, His Holiness Pope Pius XI, by the Divine Providence, in his customary audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the aforementioned Fathers.

Given in Rome, from the Offices of the Holy Office, on August 31, 1938.

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R. Pantanetti, Secretary of the Sacred Congregation of the Holy Office.

[*Latin ed. p. 319*]

The Most Holy Pope Pius, by divine Providence, through successive decrees of the Sacred Congregation of Councils, has provided for the following churches with new pastors, namely on the 24th of August, 1938:

To the Cathedral Church of Cincinnati, he appointed the Reverend Francis Thill, Secretary of the Secretariate, Chancellor of the Curia of the archdiocese of Cincinnati. On the 12th of September.

To the Cathedral Church of Comacchio (-Pomposa), he appointed the Reverend Paul Babini, Canon Theologian of the Chapter of the Cathedral of Faenza. On the 14th of September.

To the Cathedral Church of Ajaccio, he appointed the Reverend John Baptist Llosa, archpriest and parish priest of Saint Mary, in the city of Toulon.

To the Cathedral Church of Tarentaise, he appointed the Reverend Leon Terrier, archpriest and parish priest in the town of "Clauses." On the 1st of October.

To the titular archiepiscopal Church of Melitaea, he appointed His Excellency Hector Fronzi, formerly the Archbishop of Camerino. On the 7th of October.

To the titular episcopal Church of Knin (Tinin), he appointed His Excellency Aloysius Guizar, formerly the Bishop of Campeche, whom he appointed as Coadjutor with the right of succession to His Excellency Jesus, Most Reverend Bishop of Saltillo. On the 8th of October.

To the titular archiepiscopal Church of Samosata, he appointed His Excellency Francis D'Errico, formerly the Bishop of Algeciras.

II. APPOINTMENT FOR APPEAL:

In accordance with Canon 1594 § 2 of the Code of Canon Law, the Archbishop of Louisville has designated the tribunal of the Ordinary of Cincinnati for appeals in the second instance. This designation was approved by the Sacred Congregation of Councils on the 8th of September, 1938.

[*Latin ed. p. 320*]

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISION FOR THE CHURCH

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By Decree of the Sacred Council, concerning the propagation of the Christian Name, issued on the 18th of August in the year 1938, the Most Holy Pope Pius XI, holding the titular archiepiscopal see of Papà, appointed the Reverend Leo John Baptist Nigris as Delegate Apostolic in Albania.

II. DESIGNATIONS FOR APPEALS

In accordance with canon 1594 § 2 of the Code of Canon Law, for the purpose of appeals, the Apostolic Vicar of Sweden designated the Tribunal of the Apostolic Vicariate of Denmark. This designation was approved by the Most Holy Pope in an Audience on the [date] of May in the year 1938. Furthermore, the Apostolic Vicar of Lulua and Katanga designated the Tribunal of the Apostolic Vicariate of Kassai Superior for the same purpose, with the approval of the Most Holy Pope in an Audience on the 21st of May in the year 1938. Similarly, the Apostolic Prefect of Kwoshu and the Apostolic Prefect of Zenshu designated the Tribunal of the Apostolic Vicariate of Taikou; these designations were ratified by the Most Holy Pope in an Audience on the 24th of May in the year 1938.

[*Latin ed. p. 321*]

Diary of the Roman Curia.

SACRED CONGREGATION OF THE COUNCIL.

NOTICE.

It is hereby made known that applications for the admission of Clergy to the studies of the Sacred Congregation of the Council, for the purpose of legal, administrative, and catechetical practice, are received in the Secretariat of the aforementioned Sacred Congregation of the Council from October 15th to November 30th.

Rome, October 6, 1938.

G. Bruno, Secretary.

SECRETARY OF STATE.

BY APOSTOLIC BREVES, the Holy Father Pius XI, happily reigning, has deigned to appoint:

July 14, 1938.

The Most Eminent and Reverend Cardinal Giuseppe Pizzardo, Protector of the Institute of the Poor Daughters of St. Joseph Calasanzio (Florence).

August 18th.

His Excellency, Reverend Monsignor Leone Giovanni Battista Nigris, Archbishop titular of Philippi, Apostolic Delegate in Albania.

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September 1st.

The Most Eminent and Reverend Cardinal Luigi Maglione, Protector of the Congregation of the Sisters of the Poor of St. Catherine of Siena (Rome).

September 14th.

The Most Eminent and Reverend Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites.

Attending the Papal Throne:

September 4, 1938.

His Excellency, Reverend Monsignor Antonio Torrini, Archbishop of Lucca.

Domestic Prelates of His Holiness:

July 4, 1938.

Monsignor Massimiliano Giuseppe Walz, of the diocese of Toledo in America.

[*Latin ed. p. 322*]

Acts of the Apostolic See - July 4th » » » » Official Commentary 1938. Monsignor Guglielmo Gaspare Zierolf, of the same diocese.

Monsignor Francesco Luigi, of the same diocese.

July - August 15th » 17: 25 -

Monsignor Guglielmo Francesco Murphy, of the same diocese.

Monsignor Giorgio Enrico Lang, of the same diocese.

Monsignor Giacomo S. Arnoldi, of the same diocese.

Monsignor Giacomo Higginbotham, of the same diocese.

Monsignor Giacomo Spalding Eider, of the same diocese.

Monsignor Ruperto Carlo Croebel, of the same diocese.

Monsignor Stanislao Pardo, of the diocese of Lomza.

Monsignor Giuseppe Meyer, of the diocese of Basle and Bergamo.

Monsignor Giovanni Olimpio dos Santos, of the archdiocese of Olinda and Recife.

Monsignor Gioacchino Nabuco, of the archdiocese of St. Sebastian of Rio de Janeiro.

HONORS

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to bestow:

The Commander's Cross of the Order of St. Gregory the Great, civil class, on May 1st, 1938, upon Mr. Samuele Halténberger, of the diocese of Alba Reale.

The Commander's Cross of the Order of St. Gregory the Great, civil class, on August 22nd, 1938, upon Mr. Giovanni Fenaroli, of the diocese

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of Bergamo.

September 5th, upon Mr. Leopoldo Foncoux (Belgium).

September 19th, upon Mr. Edmondo Lionello Lynch, of the archdiocese of St. Sebastian of Rio de Janeiro.

September 22nd, upon Mr. Giuseppe Groppo, of the archdiocese of Turin.

The Knighthood of the Order of St. Gregory the Great, civil class:

April 30th, 1938, upon Mr. Stanislao d'Herbemont (France).

Upon Mr. Raimondo Gilbert (France).

Upon Mr. Giorgio Desnain (France).

May 10th, upon Mr. Stefano Szabò, of the diocese of Sabaria.

Upon Mr. Arpad Vidos, of the same diocese.

August 29th, upon Mr. Dr. Engineer Achille Pétrignàhi (Rome).

September 2nd, upon Mr. Enrico Hoeben, of the diocese of Breda.

Upon Mr. Giuseppe Spadolà, of the diocese of Noto.

[*Latin ed. p. 323*]

Diary of the Roman Curia, March 3, 1838.

To Mr. Giovanni Kregersman (Belgium).

To Mr. Carlo Decerf (Belgium).

To Mr. Professor Antigono Donati, of the diocese of Castellammare of Stabia.

The 30th of April, of the Order of St. Gregory the Great, military class: 1938.

To Mr. Colonel Paolo Chaudesolle (France).

To Mr. Lieutenant Colonel Alfred Bridie (France).

The Knighthood of the Order of St. Gregory the Great, military class: September 19, 1938.

To Mr. Medical Officer Dr. Dudley Hope Giuseppe Nicholas, of the archdiocese of Madras.

The Commendatorship of the Order of St. Sylvester, Pope: April 30, 1938.

To Mr. Dr. Giorgio Dentu (France).

To Mr. Enrico Dulignier (France).

To Mr. Alessandro Biscarre (France).

To Mr. Renato Gillo (France).

To Mr. Armando Massard (France).

To Mr. Salvatore Romano, of the archdiocese of Naples.

June 13.

August 1.

To Mr. Professor Francesco Mastrojanni, of the diocese of Nicosia.

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To Mr. Dr. Antonio Folchitto (Rome).

June 13.

To Mr. Guido Gherardi, of the suburbicarian diocese of Albano.

To Mr. Dr. Engineer Giuseppe Guerra-Baldelli, of the diocese of Nocera and Gualdo.

June 29.

To Mr. Luigi Marziali, of the archdiocese of Milan.

September 3.

To Mr. Federico Nobili, of the same archdiocese.

To Mr. Francesco Gogna, of the same archdiocese.

To Mr. Knight, Advocate Arrigo Portacelo, of the diocese of Lecce.

June 5.

To Mr. Pasquale Afeltra, of the diocese of Castellammare of Stabia.

June 11.

The Knighthood of the Order of St. Sylvester, Pope: 1938.

To Mr. Daniele Márquez López, of the diocese of Lipa.

To Mr. Eugenio Porchez (France).

To Mr. Emilio Boulay (France).

To Mr. Luciano Léjard (France).

September 5.

To Mr. Tommaso Gismondi, of the diocese of Nepi.

To Mr. Leone Colette (Belgium).

June 10.

To Mr. Vincenzo Margiaria, of the archdiocese of Alba.

To Mr. Rinaldo Cabella, of the archdiocese of Milan.

April.

[*Latin ed. p. 324*]

From the *Acta Apostolicae Sedis* – Official Commentary, with documents from the Secretariat of State, it is known that the Most Holy Father, Pope Pius XI, may it please God, deigned to appoint:

Secret Chamberlains *in perpetuitate* (for life):

August 27, 1937. Monsignor Agostino Ruebsam, of the diocese of Fulda.

April 21, 1938. Monsignor Giuliano Piskorz, of the diocese of Tarnovia.

May 5th. Monsignor Carlo Pekala, of the same diocese.

May 19th. Monsignor Ludovico Mezgár, of the diocese of Alba Reale.

August 4th. Monsignor Giovanni Bergendy, of the same diocese.

August 18th. Monsignor Francesco Teixeira Salgado, of the diocese of Juiz de Fora.

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August 25th. Monsignor Pietro Montanari, of the diocese of Terni.

August 29th. Monsignor Umberto Chiesa, of the diocese of Narni.

August 31st. Monsignor Alfonso Bacucchi, of the diocese of Gravina.

September 8th. Monsignor Giuliano Teodoro Lagerweij, of the diocese of Haarlem.

September 29th. Monsignor Vittorio Ugo Righi, of the diocese of Nocera Umbra.

September 29th. Monsignor Emilio de Moura Ferreira dos Santos, of the diocese of Bomfim.

Honorary Chamberlains:

September 9, 1937. Monsignor Giovanni Guglielmo Thelen, of the archdiocese of Colonia.

November 11th. Monsignor Matteo Lang, of the archdiocese of Friburgo im Breisgau.

December 23rd. Monsignor Tommaso Heinz, of the archdiocese of Colonia.

January 6, 1938. Monsignor Alfonso Giesen, of the same archdiocese.

February 3rd. Monsignor Francesco Timmers, of the same archdiocese.

July 7th. Monsignor Francesco Apollonio Jorge Salles, of the archdiocese of Olinda and Recife.

Honorary Prelates, beyond the city walls:

September 1, 1938. Monsignor Pietro Farina, of the diocese of Imola.

NECROLOGY:

September 23, 1938. Monsignor Tommaso Henshaw, Bishop of Salford.

September 30th. Monsignor Adalberto Stanislao Owczarek, titular Bishop of Ascalone.

[*Latin ed. p. 325*]

Year XXX, November 19, 1938 (Series II, Vol. V) - No. 12. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF THE HOLY SEE. PAPAL ACTS. PIUS XI. APOSTOLIC CONSTITUTION CONCERNING YITNGCHOWFU, FROM THE APOSTOLIC PREFECTURE OF DB YUNGCHOWFU, A PORTION THEREOF BEING SEPARATED TO FORM THE NEW APOSTOLIC PREFECTURE OF DEPAOKING, TO BE ENTRUSTED TO THE ORDER OF THE MINOR FRATIARS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. To spread the name of Christ more widely among the pagan nations, it certainly helps greatly to divide the vast territory into parts and to establish new missions therein, entrusting them to preachers of the Gospel, so that, with the number of workers in the Lord's vineyard multiplied, more abundant fruits may be gathered from their labor. Therefore, when a beloved son, the Minister General of the Order

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of the Minor Friars, requested that we grant the prayers of the beloved son, John Damascene Jesacher, Apostolic Prefect of Yungchowfu, who had requested that, both because of the vastness of his mission's territory and because of the large number of souls desiring the light of the Gospel, the western and northern portions of his Prefecture be separated and a new mission be established, entrusted to another regular province of the same Order of the Minor Friars, We, having received the favorable opinion of the venerable Brother Mary Zanin, titular Archbishop of Traianopolis, ACTA, Vol. V, No. 1. - 1938-11-09.

[*Latin ed. p. 326*]

Acts of the Apostolic See - 326. Official Commentary. Concerning the Delegation of the Apostolic Delegate to Rhodope and to China, after mature deliberation, with the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith, We have decided to approve the following. Therefore, in order that the work may be completed, and with the consent of those who are present, or who presume to have an interest, We, with Our supreme authority, separate from the Apostolic Prefecture of Yungchowfu, which We mentioned above, that part of the territory comprising the civil prefectures of Chaoyang, Sirihwa, WuJcang, Finning, Chengpu, Suining, Tsingchow, Pweitung, and Tungtao, and We erect and establish a new Apostolic Prefecture, which We decree shall be called the Apostolic Prefecture of Paoking, from the name of the city of that region; and We entrust it to the same Order of the Brothers Minor, for Our pleasure and for the good pleasure of the Apostolic See. To this new Apostolic Prefecture of Paoking, and to its Prefects Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Prefectures throughout the world and their prelates enjoy and possess, and We subject them to the same obligations and duties with which others are bound. All of these things, as above arranged and established, We wish and command to be considered valid and in force, notwithstanding any contrary provisions. We wish that these Letters, whether transcribed or excerpted, and signed by the hand of a public Notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith, as if these Letters themselves were presented or shown. To no one is it permitted to infringe upon or contradict this division, erection, concession, statute, decree, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the ninth day of the month of February, in the sixteenth year of Our Pontificate.

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Fr. TH. PIUS, O. P.

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Chancellor of the Holy Roman Church, Sacred Congregation for the Propagation of the Faith.

Pref. Alfonsus Carinci, Apostolic Protonotary.

Ludovicus Kaas, Apostolic Protonotary.

Loco 83

Plumbi Reg. in Cane. Ap., Vol. LIX, n. 5. - Al. Trussardi.

[*Latin ed. p. 327*]

In the pontificate of Pope Pius XI, number 327, the territory of the Detroit and Grand Rapids archdioceses is divided, a portion being separated from the Detroit archdiocese and the Grand Rapids diocese, from which a new diocese is erected, to be called "Saginaw," and which will be a suffragan of the Detroit archdiocese. PIUS, Bishop, servant of the servants of God, for the better promotion of the good of souls, it is most beneficial that the boundaries of dioceses be arranged or changed so that they may most closely correspond to the needs of the faithful, and to the circumstances of time and place. Therefore, since it has been requested by the Apostolic See that the Detroit archdiocese and the Grand Rapids diocese consider the possibility of establishing a new diocese, We, after consultation with the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation of the Consistory, and with the assistance of the Most Reverend Father Hametus Ioannes Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, having carefully considered the matter, and after having received Our prayers, with a willing heart We decree and establish. Therefore, to the extent that it is necessary, with the fullness of Our Apostolic authority, and with the consent of those who are involved or who may presume to have an interest, We separate from the Detroit archdiocese the civil counties of Huron, Tuscola, and Manistee, and from the Grand Rapids diocese the civil counties of Bay, Gratiot, Midland, Bay, Gladwin, Arenac, Ogemaw, Iosco, Oscoda, Alcona, Montmorency, Alpena, Presque, and Isle Royale, and We erect and establish the territory thus separated into a new diocese, which shall be called Saginaw, thereby limiting the boundaries of the Detroit and Grand Rapids dioceses. We establish the episcopal seat of this new diocese in the city of Saginaw, from which the diocese itself derives its name, and for this reason We raise it to the rank of a diocesan see. We designate the episcopal chair in the parish church dedicated to the Blessed Virgin Mary, located in the same city, and We raise that church to the rank and dignity of a cathedral church, and We grant to it and to its Bishops, for the time being, all the rights, honors, insignia, privileges, and graces with which other cathedrals

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and their prelates commonly enjoy and are endowed throughout the world, and We impose upon it and upon its Bishops all the duties and obligations with which other cathedrals and their Bishops are bound.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis!— The official record is presented. Furthermore, We decree that the aforementioned cathedral church of Saginaw shall be subject to the metropolitan jurisdiction of the church of Detroit as a suffragan, and shall belong to its ecclesiastical province. We also desire that, until a cathedral chapter is established, diocesan consultants be chosen and employed, according to the norms of law. Concerning the clergy, We decree that as soon as these Letters are mandated for execution, the clergy of that church shall be considered to be assigned to it, provided they legitimately reside within its territory. Regarding the governance, administration, and endowment of this diocese of Saginaw, as well as the election of a Capitular Vicar or Administrator in the event of a vacancy, the erection of a diocesan seminary, at least a small one, and also the safeguarding of the rights and obligations of the faithful, and other matters of this kind, We command that those things be observed which are prescribed concerning this matter by the sacred canons, as well as the Third Plenary Council of Baltimore. Finally, We command that all documents and records pertaining to this new diocese be, as soon as possible, delivered by the Chancery of both the archdiocese of Detroit and the diocese of Grand Rapids to the Chancery of the diocese of Saginaw, so that they may be preserved in its archives. For all of these matters to be carried out, We choose the venerable Brother Hamlet John Cicognani, mentioned above, and We grant him the necessary and appropriate powers to delegate, for the purpose in question, any man constituted in ecclesiastical dignity, and We impose upon him the duty of sending, as soon as possible, to the Sacred Congregation Consistorial, an authentic copy of the records of the completed execution. These present Letters, and everything contained therein, shall never, at any time, be noted, impugned, or called into question for any reason, whether substantial or otherwise, or by any other defect; but rather, they shall always remain valid and effective, and shall have their full and complete effect and obtain, and shall be inviolably observed by all to whom they pertain; and, if, by anyone, knowingly or unknowingly, through any authority, anything should happen to be attempted against these things, We will and decree that it shall be entirely void and of no effect. Finally, We decree that to the transcripts of these Letters, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith shall be given as would be given to these Letters if they were themselves exhibited or shown; without prejudice to the rules established in synodal, provincial,

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general, and universal councils, special or general Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors.

[*Latin ed. p. 329*]

The acts of Pope Pius XI, including those of particular note. To no one shall it be permitted to violate or contravene this page of dismemberment, erection, constitution, concession, statute, derogation, mandate, and will. But if anyone, with presumptuous audacity, should dare to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the twenty-sixth day of the month of February, in the seventeenth year of Our pontificate.

Fr. TBL

PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI
Cancellarius S. R. E.
8. C. Consistorialis a Secretis
Carolus Respighi,
Proton. Apost.
Alfridus Vitali,
Proton. Apost.
Loco £B
Plumbi Reg. in Cane.
Ap., Vol. TAX, n. 11 - Al. Trussardi.
III

DE CALABAR

THE APOSTOLIC PREFECTURE IS DISMEMBERED AND A NEW APOSTOLIC PREFECTURE « OF OGOJA » IS ERECTED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION,

Within the boundaries of Nigeria, which, among all the regions of Africa,

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excels in the multitude of its people, it has seemed opportune to erect a new Apostolic Prefecture, so that it may more suitably contribute to the propagation of the Christian name there. Therefore, after deliberation with our venerable Brothers, the Cardinals of the Sacred Congregation for Propaganda Fide, and after obtaining the favorable vote of the venerable Brother Anthony Riberi, titular Archbishop of Dara, Apostolic Delegate for Africa for Missions, after all matters have been carefully considered, we have decided to divide the extensive territory of the Apostolic Prefecture of Calabar, which exists in that region and has been entrusted to the care of the apostolic Society of St. Patrick for Missions, into two parts, and to establish a new mission therefrom.

[*Latin ed. p. 330*]

Acta Apostolicae Sedis - Official Commentary 330. Therefore, in order that this may be accomplished, with the consent of those who deem it to be in their interest, We, by Our apostolic authority, detach the entire civil province of Ogoja from the Apostolic Prefecture of Oalabar, and We erect and establish a new Apostolic Prefecture under the same name of Ogoja, and We entrust it to the missionaries of the aforementioned Society of Saint Patrick, who labor there with such diligent zeal, for the purpose of evangelization, to Our satisfaction and to that of the Holy See. To this new Prefecture, and to its administrators for the time being, We grant all rights, privileges, honors, and powers, with which other Prefectures throughout the world and their Prefects are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations to which others are subject. We will and command that all of these things, thus arranged and established, be considered valid and shall be, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if the original Letters themselves were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree of division, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and thirty-eight, on the thirteenth day of the month of March, in the seventeenth year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FÜMASONI BIONDI, Secretary. 8. R. E. 8. C. de Propaganda Fide. Pref. Alfonsus Carinci, Apostolic Protonotary. Ludovicus Kaas, Apostolic Protonotary. *Loco SB Plumbi Reg. m Cane. Ap., Vol. LIX,

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n. 11 - Al. ïrussardi.*

[*Latin ed. p. 331*]

ACTS OF POPE PIUS XI

IV. PAPUASIAN AND VICTORIAN VICARIATE APOSTOLIC.

"PAPUASIA" IS DIVIDED, AND THE SEPARATED TERRITORY IS ADDED TO THE DIOCESES OF VICTORIA AND PALMERSTON, WHICH SHALL BE RENAMED THE "DARWIN" DIOCESE.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

For the more convenient and easier governance and assistance of the Christian faithful, it is undoubtedly most advantageous to have a clear delineation of ecclesiastical territories, especially those existing among infidel peoples. It is the prerogative of the Apostolic See to change the boundaries and even the name of any diocese, if the exigencies of the times and circumstances demand it.

Therefore, since the Most Reverend Brother Alan Guynot de Boismenu, titular Bishop of Gabala and Apostolic Vicar of Papuasia, earnestly requested that the islands of the Torres Strait, which are distant from his seat and difficult to access, be separated from the territory of his Vicariate, We, after consultation with the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the favorable vote of the Most Reverend Brother John Panico, titular Archbishop of Iustiniana Prima, Our Apostolic Delegate in Australasia, having considered the matter carefully, and having received the prayers offered to Us, readily agreed, and We have decreed that the dioceses of Victoria and Palmerston, to which the aforementioned territory of the Papuasia Vicariate is to be added, shall change their name.

Therefore, with the consent of those concerned, or of those who presume to have an interest, and by the fullness of Our apostolic authority, We separate that portion from the territory of the Apostolic Vicariate of Papuasia, which belongs to the State of Queensland in Australia, namely the islands of Thursday, Mammona, Prince of Wales, Horn, Mulgrave, Banks, Long, Stephen, Darnley, Murray, Saibai, Boigu, Deliverance, and the surrounding islands and rocks of the Torres Strait, and We add the entire territory to the dioceses of Victoria and Palmerston in Australia.

Since the seat and episcopal cathedral of this diocese are located in the city of Darwin, We, by Our supreme authority, decree that this diocese shall henceforth be called the "Darwin" diocese.

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These matters, thus arranged and established, are declared to be ratified and valid.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - We desire and command that this official commentary be treated with full faith, notwithstanding any contrary actions. Furthermore, these Letters, whether copied or excerpted, even if printed, shall be considered to have the same validity as if they were presented or shown in their original form, provided they are certified by the hand of a public notary and sealed with the authority of a person holding ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this decree, union, modification, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the thirty-third day of March, in the seventeenth year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor. 8. R. E. 8. C. de Propaganda Fide Praef. Ioseph Wilpert, Dean of the Pontifical College, Alfridus Vitali, Pontifical Delegate. t Loco gß Plumbi Reg. in Cane. Ap., Vol. LIX, n. SS - Al. Trussardi. V DE TUKUYTT MISSION "SUI IURIS" OF TUKUYU IS ELEVATED TO THE APOSTOLIC PREFECTURE, RETAINING THE SAME NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. If, through the work and dedication of evangelizers, a church flourishing among the pagan peoples should attain significant growth, it seems fitting to elevate it to a higher degree of dignity. Therefore, the "sui iuris" Mission of Tukuyu, in Africa, in the English region, which, through the diligent efforts of the members of the apostolic Society of African Missionaries, to whose care it has been entrusted, has, despite great difficulties of every kind, in recent times achieved considerable progress in the number of the faithful and in the abundance of missionary works, our beloved son, the Superior of that Society, Ge-

[*Latin ed. p. 333*]

The acts of Pope Pius XI, page 333, earnestly requested that this mission be raised to a higher degree of dignity. Therefore, with the advice of the venerable Fathers, Our Cardinals of the Holy Roman Church, who preside over the Congregation for the Propagation of the Faith, and with the favorable opinion of the venerable Father Anthony Riberi, titular Archbishop of Dara, Apostolic Delegate for Africa for the Missions, after mature deliberation, and having considered the prayers presented to Us, We have decided to grant them. Therefore, to the extent that it may be necessary, and with the consent of those who may have an interest, We, by Our

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supreme authority, raise, establish, and constitute the mission of Tukuyu in East Africa, retaining the same name, into an Apostolic Prefecture; and We wish and commit it, for the future, to the same members of the Society of African Missions, for Our pleasure and that of the Apostolic See. To this new Apostolic Prefecture and to its temporary administrators, We grant all rights, privileges, honors, and powers, by which other prefectures and their prefects are commonly entitled and enjoy, and We likewise subject them to the same burdens and obligations to which others are subjected. We will and order that all of these things, thus arranged and established, be considered valid and shall be, notwithstanding any contrary provisions. Furthermore, We decree that these letters, whether copied or excerpted, or even printed, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if these very letters were presented or shown. To no one is it permitted to infringe upon or contradict this decree of provision, erection, constitution, commission, statute, and Our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the thirty-first day of the month of March, in the seventeenth year of Our pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. B. E. S. C. de Propaganda Fide
Praef. Alfonsus Carinci, Proton. Apost.
Franciscus H. Ferretti, Proton, Apost.
Loco
© Plumbi "Reg. in Cane. Ap., Vol. LI X, n. 29 - Al. Trussardi.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary VI. FORTALEZA. From the territory of the Archdiocese of Fortaleza, the Diocese of Limoeiro is erected. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event. It greatly benefits the flock of any Church, and it is most salutary, for its proper governance, to have a clearly defined territory; and if this territory is too extensive, it seems opportune to divide it into two parts, and to erect a new diocese, entrusting it to a vigilant pastor. Considering this, after consultation with the venerable Brothers, Our Sacred Congregation of Cardinals, Prefects of the Consistorial

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Congregation, and also after the vote of the venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania, Apostolic Nuncio in the Republic of Brazil, we have, with a willing heart, approved the prayers offered to Us, in which it was requested that the vast territory of the Archdiocese of Fortaleza be divided for the good of the faithful, and a new diocese be erected. Therefore, with the fullness of Our apostolic power, we separate from the Archdiocese of Fortaleza the nine parishes that follow, namely: Limoeiro, Aracaty, Areias, Jaguariote and Mirim, Mora de Nova, Pereiro, Riacho do Sangue, São Bernardo das Russas, and União; and we erect and constitute the territory surrounding these parishes into a new diocese, to be called Limoeiro, with its seat in the city of Limoeiro. We establish the seat of this new diocese in the city of Limoeiro, and we raise to the status of a cathedral the church existing in that city, dedicated to God in honor of the Blessed Virgin Mary, under the title of the Immaculate Conception; and therefore, we grant to it and to its Bishops, for the time being, all the rights, honors, insignia, favors, graces, privileges, with which other cathedrals and their prelates throughout the world are commonly endowed and enjoy, and we impose upon them all the burdens and obligations with which the same churches and their bishops are bound. We constitute this new Diocese of Limoeiro as a suffragan of the Metropolitan Church of Fortaleza, and for this reason...

[*Latin ed. p. 335*]

The acts of Pope Pius XI state: "We subject the Metropolitan Archbishop of Fortaleza, for the time being, to the jurisdiction of 335 bishops. We establish an Episcopal Board, which shall consist of the revenues and other offerings that are customarily provided by the faithful, for the benefit of the diocese itself, which has been established for this purpose, in addition to those that have already been collected for this end. Since the circumstances of the present time do not permit the establishment of a cathedral chapter in this new diocese, we grant that, in the meantime, canonical diocesan consultors be chosen to assist in the administration of justice. Furthermore, with regard to the clergy, we decree that as soon as these Letters are demanded for execution, the clergy of that Church shall be considered to be assigned to that territory, where they legitimately reside. We also command that, as soon as it is possible, at least a small seminary be established in that diocese, in accordance with the prescriptions and norms of the Code of Canon Law and those transmitted by the Sacred Congregation for Seminaries and Universities. Furthermore, two young men, or at least one, from this diocese, and at the expense of this diocese, shall be sent, without interruption, to the recently established Brazilian College in Rome, so that they may be formed in the hope of the Church under the eyes of the Roman Pontiff. With regard to the governance and administration of this new diocese, the election of a Capitular Vicar in the absence of a bishop, the rights and obligations of

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the clergy and the faithful, and other matters of this kind, we command that those things which the sacred canons prescribe be strictly observed. Finally, we wish that all documents and records pertaining to the diocese of Limoeiro and its clergy and faithful be transmitted from the chancery of the archdiocese of Fortaleza to the Episcopal Curia of the new diocese as soon as possible, so that they may be religiously preserved in its own archives. For all of the matters above, as has been arranged and established, we entrust the execution to the venerable Brother Benedict Aloisi Masella, whom we have mentioned above, our Nuncio in the Brazilian Republic, and we grant him the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the obligation to transmit an authentic copy of the executed acts to the Sacred Consistorial Congregation within six months from the date of these Letters. These Letters and everything contained therein shall never, at any time, be noted, impugned, or called into question for any reason, whether by reason of fraud or surreptition, or by reason of nullity or intention, or by any other defect, even if substantial and unforeseen; but rather, they shall always be considered valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply; and if anyone,

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - We declare and decree that, whether by authority, knowingly or unknowingly, anyone should attempt to invalidate or render void this commentary, it is entirely and utterly null and void, and will be so forever. Finally, we establish that to these documents, even if printed, the same faith shall be given, provided they are transcribed by the hand of a public notary and are secured with the seal of some person established in ecclesiastical dignity or office, as if the very documents themselves were presented or shown; without prejudice to the rules established in synodal, provincial, general, and universal councils, in special or general Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, and in all other matters, even those worthy of special mention. No one shall be permitted to infringe upon or contradict this page of dismemberment, erection, constitution, concession, statute, derogation, mandate, and Our will. If anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord nineteen hundred and thirty-eight, on the seventh day of the month of May, in the seventeenth year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI Cancellarius 8. R. E. 8. C. Consistorialis a Secretis Ludovicus Kaas, Proton. Apost. Franciscus Hannibal Ferretti, Proton. Apost. Loco © Plumbi Reg. in Cane. Ap., Vol. LIX, n. 78. - Al Trussardi. VII

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DE ¡3HAOWU: The Mission sui iuris of Shaowu in China is elevated to the rank and dignity of an Apostolic Prefecture, retaining the same name. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: In the regions of the infidels, we strive to turn our thoughts and to compare all things that seem suitable for the wider expansion of the Kingdom of Christ. Therefore, in the Mission sui iuris of Shaowu in China, erected in the year nineteen hundred and twenty-nine, and to the Society of the Divine...

[*Latin ed. p. 337*]

Acta Pii PP. XI 337: Having learned that the flock of Christians, once so small, has greatly increased and become more steadfast in the faith, We, mindful of the spiritual growth of that nascent Church, and desiring to offer deserved praise to the members of the aforementioned Society who, with ardent and constant zeal, labor there, and to encourage them to undertake new and daily endeavors, with the counsel of the Venerable Brethren, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We have decreed to elevate that Mission to a higher rank. Therefore, after mature deliberation, and with the consent of those whose interests are involved, We erect and establish the Mission of Shaowu, of its own jurisdiction, retaining the same name, and We wish to entrust it to the same Society of the Divine Savior, for the future, provided that it is pleasing to Us and to the Apostolic See. Therefore, We grant to this Prefecture of Shaowu, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, with which other Prefectures and their superiors throughout the world are commonly endowed and enjoy, and We likewise subject them to the same obligations and duties. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect as if the original Letters were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this decree of elevation, erection, constitution, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord one thousand nine hundred and thirty-eight, on the twenty-first day of the month of May, in the seventeenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

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Cancellarius S. R. E.
P. Card. FUMASONI BIONDI
S. C. de Propaganda Fide Praef.
Alfonsus Carinci, Proton. Apost.
Ludovicus Kaas, Proton. Apost.
Loco £ß Plumbi Reg. in Cane. Ap., Vol. LI X, n. 52. - AL Trussarcli.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis. LETTERS – Official Commentary. A BASILICA MINOR shall be erected in honor of SAINT FRANCIS of ASSISI, at the parish church located at Podium Bonitii in the diocese of COLLENSI. PIUS PP. XI. For the perpetual memory of the matter. — In the diocese of Collensi, at Podium Bonitii, there exists a notable parish church dedicated to Saint Francis of AssISI, entrusted to the care of the Order of Friars Minor, and renowned throughout the Etruscan region for the miracles wrought by God through the intercession of the Blessed Luchesius, commonly known as "the saint," who is venerated there with great piety. The church itself, which dates from the Middle Ages and is notable for its size, is adorned with numerous works of art attributed to renowned painters and sculptors from the Tuscan region, and its atmosphere of piety clearly inspires the religious sentiments of the faithful. The church and the adjoining cloister are entrusted to the Friars Minor of the Province of Saint Bonaventure of Tuscany, who perform the sacred functions in this holy place and offer constant choral chanting, providing spiritual sustenance not only to the faithful of the parish and the town, but also to those of the neighboring region, who come piously and in groups, with particular devotion, and even as pilgrims, to the tomb of the aforementioned Blessed Luchesius, who is now the patron of the aforementioned town and diocese. Bearing these things in mind, and having listened to the common wishes of the clergy and people of Podium Bonitii, together with the venerable Bishop of Collensi, along with the General Procurator of the Order of Friars Minor and the Provincial Administrator of Tuscany of the aforementioned Order, and having offered fervent prayers, We implore that the aforementioned church be raised to the dignity of a Basilica Minor; and furthermore, that these requests be presented to the Most Reverend Cardinal Archbishops of Florence, and also to the Bishops of Volterra, Fulginata, and Pescia, and We willingly and gladly grant Our approval to this proposal. Therefore, after having also heard the Sacred Congregation of Rites, and having carefully considered all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these Letters, and perpetually, We decree that the aforementioned church

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of Saint Francis of AssISI...

[*Latin ed. p. 339*]

The Acts of Pope Pius XI, page 339, commonly known as the Decree of Blessed Luchesius, by which we adorn, within the boundaries of the diocese of Colle di Val d'Elsa, with the title and dignity of a Minor Basilica; notwithstanding any contrary provisions. We decree, command, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully comply with them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything to the contrary should occur in regard to these matters by anyone, with any authority whatsoever, knowingly or unknowingly. Given from the Vatican, under the Fisherman's Ring, on the fifteenth day of August, in the year 1928, in the seventeenth year of Our Pontificate. E. Card. PACELLI, Secretary of State.

II. A TEMPLE IN THE CITY OF MILAN, DEDICATED TO SAINT CHARLES BORROMEO, IS ADORNED WITH THE TITLE OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of the matter.

Our constant endeavor to promote the sacred things, which impels us, leads us to treat with particular care even those matters that pertain to the splendor of temples, especially those that are distinguished by works of art or historical memories. Therefore, since the Archbishop of Milan, together with the Cardinal of the Roman Church, and with the present prior-parish priest of the same temple, have earnestly and repeatedly requested us to honor the aforementioned temple with the title of a Minor Basilica and with the privileges of apostolic benevolence, in accordance with the wishes of the Christian faithful, not only of the parish itself but of the entire city, We are pleased to grant this request.

The aforementioned temple in Milan, entrusted to the Brothers of the Order of the Servants of the Blessed Virgin Mary, stands in the same place where the ancient church of the Servants of the Blessed Virgin Mary once stood, and it is a magnificent structure adorned with works of art, both sculptures and paintings; it is embellished with precious sacred furnishings; and it is enriched with the relics of Martyrs, Confessors, and holy Virgins; among which, it is certainly worth mentioning the body of the Blessed John Angel Porro, of the Order of the Servants of the Blessed Virgin Mary, which is preserved in a suitable and beautiful chapel, where the faithful of every order and gathering may venerate.

[*Latin ed. p. 340*]

Act 340. From the Acts of the Apostolic See – With frequent and devout

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veneration, they came; so that, in truth, the aforementioned church of Saint Charles in the city and archdiocese of Milan should be considered and esteemed as the most excellent and renowned. Therefore, having heard, by the tenor of these present letters, with our Apostolic authority, and perpetually, the parish church of Saint Charles Borromeo, dedicated in honor of God, in the city and archdiocese of Milan, we augment it with the title and dignity of the Minor Basilica, and we grant to it all and each of the rights and privileges that properly belong to this title and dignity. Notwithstanding any contrary things whatsoever. These things we grant benignly, decreeing that these present letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall fully avail themselves of them; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given from the Vatican, under the Fisherman's ring, on the twenty-seventh day of August, in the year 1938, in the seventeenth year of Our Pontificate.

E. Card. PACELLI, Secretary of State.

LETTER TO THE MOST REVEREND LORDS: WILLIAM, TITULAR ARCHBISHOP OF SAINT CLEMENT, MOST REVEREND CARDINAL O'CONNELL; AND ACHILLE, ARCHBISHOP OF SAINT PHILADELPHIA; WILLIAM, ARCHBISHOP OF BOSTON; DIONYSIUS CARDINAL DOUGHERTY; GEORGE WILLIAM, TITULAR ARCHBISHOP OF THE HOLY APOSTLES NEREUS AND ACHILLEUS, ARCHBISHOP OF SAINT MARY OF THE PEOPLE, MOST REVEREND CARDINAL MUNDELEIN, ARCHBISHOP OF CHICAGO; AND OTHER ARCHBISHOPS AND BISHOPS OF THE UNITED STATES OF NORTH AMERICA: CONCERNING THE CELEBRATION OF THE JUBILEE, AFTER TEN YEARS FROM THE FOUNDATION OF THE CATHOLIC UNIVERSITY OF WASHINGTON.

PIUS PP. XI, To Our Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

The jubilee celebrations, which the Catholic University of Washington has endeavored to prepare with the most serious deliberations and efforts, are indeed events of such weight and importance for the life and progress of the Church in the United States, that We have considered it fitting to address you, Our Beloved Sons and Venerable Brothers, paternally.

[*Latin ed. p. 341*]

The Acts of the Holy Fathers, Volume XI, express our heartfelt congratulations for the abundant fruits thus far obtained through that excellent center of learning, and declare the most joyful hope for even greater things

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in the future. Indeed, during this interval of fifty years, this University has produced many good things and has made great progress. Despite the difficulties encountered from its very origin and the economic constraints, distinguished administrators and professors, with their learning and diligence, have brought great honor, especially concerning the method of Catholic education, and have secured for this University institutions of that kind. Therefore, we are not unaware that among you, in your blessings, are the names of noble teachers, many of whom are already enjoying eternal reward with God's favor, and who will be gratefully remembered in prayers and praises during these jubilee celebrations. However, such a jubilee celebration will not only consider the fruits of past labors with singular delight, but will also prudently look towards future needs. For we are certain – and this, in particular, has prompted Us to write – that the Cattolica University has greater duties reserved for the future than in the past, and therefore, more important services will be required of it. Indeed, almost the entire world is presently agitated and troubled by disturbances, controversies, errors, and new discoveries, which seem to mark singular moments in history. Christian doctrine and morals are called into question in many ways; opinions that were ambivalent and slippery, about which a few years ago only rumors circulated in secret gatherings of those eager for new things, are now proclaimed openly from rooftops and are brought to execution. The depravity of private morals and the blatant license of the state have raised signs against the cross of Christ in many places. Nevertheless, We are filled with great consolation, as are you, Our beloved sons and venerable brothers, because we know that your Church is prepared to face the challenges of this time with courage, and that, in particular, the Washington University is a most valuable instrument for defending and spreading the Catholic faith, for exposing and refuting harmful errors. Furthermore, in this University, the most serious questions of our age will be safely and learnedly discussed, and suitable solutions, grounded in the principles of justice and charity, will be readily found. We have indeed treated these questions in Our Encyclical Letters on several occasions. It is only fitting to remember here where the entire method of Christian teaching consists and is based. For the profane sciences, as they are called, the doctrine of social and economic affairs, cannot be subjected to the philosophical and religious principles that pertain to the actions of man.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Official Commentary on its origin, nature, and purpose. In no way can the knowledge of God be set aside, for human nature itself, created in the image and likeness of God, and redeemed by the Only-Begotten Son of God, must be understood. Therefore, only the Christian doctrine, with its majesty and integrity, can truly and completely respond to the rights and liberties of human beings, because it alone

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confers value and dignity upon the human person. Therefore, Catholics, clearly recognizing the nature and gifts of humanity, must necessarily be advocates and defenders of the rights and liberties that legitimately belong to human beings; and in the name of God, they must denounce the deceptive philosophy that seeks to cast down man from his level of dignity to a base condition of servitude, and to subject him to a vile and unjust dominion, or to cruelly tear him away from his fellow members of the human family; in the very name of God, Catholics refute any philosophy of social affairs that treats man as merely a tool in the struggles of commerce and in the fierce conflicts of social classes. Therefore, the Catholic University, because it is Catholic, has the duty of religiously safeguarding the natural and supernatural heritage of humanity. In carrying out this most important task, it is absolutely necessary to devote special attention to the sciences of civil, social, and economic affairs. The Encyclical Letters, as we have mentioned above, deal primarily with more recent questions on these matters, transferring the immutable principles of philosophy and religion to them. Having carefully examined these documents on doctrine, the University of Washington will be able to devote its studies to social action, and to determine appropriate plans for the needs of the place. For we have nothing more at heart than that the Faculties of those sciences which we have mentioned above, under your guidance and support, may be developed and expanded to the greatest extent possible, so that as many people as possible, seeking light and guidance in social matters, may have easy and useful access to them. The organic structure of the University, adapted to new needs, with an increased number of outstanding professors who possess great authority in their teachings, consultations, and writings, and with a select group of students coming from all parts of the nation, will be able to achieve the desired progress and to produce a salutary effect and efficacy in modern society. In order that the necessary resources of temporal order may be provided sufficiently and without fail for this task of such importance and utility for your nation, we earnestly exhort you, as we have done before, to clearly demonstrate to the faithful the national necessity of this Christian educational institution, and also that the University, with your support, may be provided with all the assistance that is necessary.

[*Latin ed. p. 343*]

Acta Pii PP. XI — 343: that they may fully correspond to the dignity and nobility of this office. Meanwhile, let the Apostolic Benediction, which is a sign of the light and gifts of the Holy Spirit, and a witness to Our most ardent affection, be imparted to you, Our beloved sons and venerable brothers, to the clergy and people to whose care we have entrusted them, and especially to the administrators, professors, and students of the University of Washington, in the Lord. Given from the Vatican, near Rome, on the twenty-first day of September, in the year 1938, in the seventeenth year of

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Our pontificate.

PIUS PP. XI

ANNOUNCEMENT BY RADIO FROM THE MOST BLESSED FATHER, ON THE EIGHTEENTH DAY OF OCTOBER, IN THE YEAR 1938, TO THE CITY OF NEW ORLEANS, AT THE BEGINNING OF THE EIGHTH EUCHARISTIC CONGRESS OF THE CHRISTIAN PEOPLE OF THE UNITED STATES OF AMERICA.

Venerable Brothers, Beloved Sons.

While Christ the Lord, who is the one "way, truth, and life," is working a great triumph among you, and while the city of New Orleans is becoming, through your Eucharistic Congress, as it were, an altar for the entire Nation, We, who are very pleased with the achievements of Our children, and who rejoice greatly in their fervent and active faith, join with you in spirit, hope, and prayer, with the greatest paternal joy.

Indeed, there are not a few causes for trepidation and anxiety; especially when We see so many people treating the divine precepts of the Gospel with contempt, rejecting them, and spurning them; when, from them alone, salvation can be granted to the human race. And We cannot restrain Our tears when, with great sorrow, We see, in some places, either the eternal God Himself being put aside and scorned, or, as if He were an enemy, being subjected to reproaches and curses, a truly outrageous deed.

Nevertheless, why should We not promise better times for Ourselves and for the entire Church, when We see piety flourishing among you and almost everywhere, and the devotion to the Blessed Sacrament increasing daily with a more fervent zeal? For if the divine Eucharist, as Our most wise Predecessor said, "is to be considered as the center, in which Christian life, as far as it can, rests," so that it is "the soul of the Church," Jesus saith to him, 1 John, XIV, 6. 2 Cf. Litterae Encyclicae "Mirae caritatis," Acta Leonis, 1902, p. 115 sq. 2

[*Latin ed. p. 344*]

The Acts of the Apostolic See, 344, may rightly be called an official commentary; wherever it is adored with the same solemn reverence, and frequently visited with piety, it heals from grievous infirmities, and excites and strengthens Christian virtue. "Where Christ is, there is heaven"; therefore, it is entirely to be hoped that there, the Kingdom of Heaven will be renewed, and that it will flourish with the greatest benefit to the human society, wherever the religion of the Eucharist is devoutly observed and the minds of the citizens are enlightened. Therefore, while we, Venerable Brothers and beloved sons, earnestly exhort you to diligently pursue so holy a work, we humbly pray together with you to the Divine Redeemer, that your generation, endowed with vigor, may, as circumstances and re-

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sources permit, shine forth as an example in Catholic faith and the sanctity of Christian life. And may the blessing of God Almighty, the Father, and the Son, and the Holy Spirit descend upon you and remain always. 3 3 Cf. De Imit. Ch., I, 59.

[*Latin ed. p. 345*]

Sacred Congregational Acts. SACRED CONGREGATION CONSISTORIAL. OF BENEVENTO AND AVELLINO. DECREE OF SEPARATION AND UNION.

Humbly, supplications were presented to the Apostolic See, so that, for the greater good of souls and the unity of governance, the town of Pratula, in which two parishes exist, one under the title of the Blessed Virgin Mary, Sorrowful, belonging to the Diocese of Avellino, and the other under the title of the Most Holy Mary of the Seven Sorrows, belonging to the Archdiocese of Benevento, might be assigned to the same diocese; and furthermore, that the parish of Saint Giles, Abbot, of Criptaecastanea, which is presently within the Archdiocese of Benevento, be united with the Diocese of Avellino.

Moreover, Our Most Holy Lord Pope Pius, after mature deliberation and having received a favorable opinion from the Ordinaries of both dioceses, graciously granting assent to the supplications, by this Consistorial Decree, He perpetually adds to the Archdiocese of Benevento also the aforementioned parish of the Blessed Virgin Mary, Sorrowful, in the town of Pratula, and therefore separates it from the Diocese of Avellino; and He perpetually unites the aforementioned parish of Saint Giles, Abbot, of Criptaecastanea with the Diocese of Avellino, thereby detaching it from the Archdiocese of Benevento.

Furthermore, for the execution of these matters, the same Most Holy Lord, having deigned to appoint the Most Reverend Father Augustine Mancinelli, Archbishop of Benevento, and granting him the necessary and appropriate powers, including the power to delegate any man holding ecclesiastical office, to carry out the aforementioned purpose, He has charged him to send, as soon as possible, to the Sacred Congregation Consistorial, an authentic copy of the act of execution completed.

Notwithstanding any contrary decrees.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 30th day of July, 1938.

Fr. R. O. Card. Rossi, Secretary.

É. & S. B. Ronzoni, Substitute.

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary II

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PROVISIONS REGARDING CHURCHES

Our most holy Pope Pius, through divine Providence, Pope XI, by successive decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each now having a new pastor:

On September 26, 1938:

— To the Cathedral Church of Saint Gall, he appointed the Reverend Joseph Meile, Canon of the Chapter of that church.

On October 13:

— To the Cathedral Church of Valencia in Brazil, he appointed the Reverend Renato Pontes, Canon of the Metropolitan Chapter of Saint Sebastian of Fluminis January.

On October 20:

— To the titular archiepiscopal Church of Pompeiopolis in Paphlagonia, he appointed His Excellency Peter D. Gerard Sanct Menegazzi, formerly Bishop of Dorylaeum.

On October 21:

— To the Cathedral Church of Leiningen, he appointed the Reverend Aloysius Rastouil, Canon in honor of the Chapter of the Cathedral Church of Marseilles.

— To the titular episcopal Church of Arsinoe in Arcadia, he appointed the Reverend Henry Audrain, Canon in honor of the Chapter of the Cathedral Church of Versailles, whom he designated as Auxiliary to His Excellency Benjamin Roland-Gosselin, Bishop of Versailles.

On October 26:

— To the Metropolitan Church of La Plata, he appointed His Excellency John Chimento, formerly Bishop of Merced.

On November 4:

— To the Metropolitan Church of Arborea, he appointed His Excellency Joseph Cogoni, formerly Bishop of Nuoro.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE CONCERNING THE VICARIATE OF TOGONENSE, WHICH WILL THEREAFTER BE CALLED "LOMENSIS"

During the past year, 1937, in French West Africa, a large part of the territory was separated from the Apostolic Vicariate of Togonese, which had been entrusted to members of the Society for Missions to the Africans, by the erection of the Apostolic Prefecture of Sokode, so that the boundaries

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of this Vicariate are...

[*Latin ed. p. 347*]

The Congregation of Propaganda Fide, being a civil body, which is also called the Togolese Congregation, no longer corresponds to the present boundaries. Therefore, the Most Reverend Father John Cessou, Apostolic Vicar of Togo, deemed it fitting to request a change in the name of his Vicariate, so that it should henceforth be called the Vicariate of Lomé, since the Apostolic Vicar resides in Lomé, the principal city of that region. This petition, having been considered acceptable by the Most Reverend Fathers presiding over this Holy Congregation of Propaganda Fide in plenary sessions on the 13th of the aforementioned month, they decreed the change of name, as we have stated. This same decision of the Most Eminent Fathers, having been reported by the undersigned Secretary of this Holy Congregation in an audience on the 14th of the same month and year by His Holiness Pope Pius XI, who approved and confirmed it, ordered that the Apostolic Vicariate, which was previously called the Apostolic Vicariate of Togo, should henceforth be called the Apostolic Vicariate of Lomé, and the present decree was drawn up and issued for this purpose. Given at Rome, from the offices of the Holy Congregation of Propaganda Fide, on the 14th of June, in the year of Our Lord 1938. P. Cardinal Fumasoni Biondi, Prefect. L. L. L. S. Celsus Constantini, Archbishop titular of Theodos, Secretary.

II. DECREE: The Apostolic Prefecture of the Islands of Mayotte, Nosibe, and Comoros shall henceforth be called "de Ambanja."

Since the name of the Apostolic Prefecture of the Islands of Mayotte, Nosibe, and Comoros, with the passage of time, has appeared to be too cumbersome and quite unsuitable for indicating the importance of the places and for defining the boundaries, it seemed fitting to the then Reverend General of the Order of the Capuchins, to whom that Prefecture was entrusted, and to the Reverend Apostolic Prefect of the same Prefecture, to request a change of name, so that the Apostolic Prefecture of the Islands of Mayotte, Nosibe, and Comoros should henceforth be called by the name of the principal city in those regions, that is, the Apostolic Prefecture of Ambanja.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary: The Most Eminent and Reverend Fathers Cardinals, Prefects of this Sacred Congregation for the Propagation of the Faith, having judged that the change of name, which we mentioned, should be approved, decreed it. This decision of the Most Eminent Fathers, reported by the undersigned Secretary of this Sacred Congregation in an audience on the 14th day of the same month and year, was graciously received and approved by the Supreme Pontiff, Pope Pius XI, who ordered that the Apostolic Prefecture of the Islands of Mayotte,

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Nosy Be, and Comoros should henceforth be called Ambanja, and that the present decree should be drawn up and promulgated for this purpose. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th day of June in the year of Our Lord 1938. P. Card. L. FUMASONI BIONDI, Prefect. % Sc f Celsus Constantini, Archbishop titular of Theodos, Secretary.

III. DECREE CONCERNING THE TERRITORY SEPARATED FROM THE APOSTOLIC VICARIATE OF ESHOWE AND ADDED TO THE APOSTOLIC PREFECTURE OF SWAZILAND. Whereas the Apostolic Vicar of Eshowe and the Apostolic Prefect of Lydenburg, at the request of the Most Reverend Father Jordan Gijlswijk, Apostolic Delegate in Southern Africa, and also at the request of the Superior General of the Order of the Servants of Mary, had agreed to cede a certain part of the territory entrusted to them to the Apostolic Prefecture of Swaziland, which is entrusted to the care of the Brothers of the aforementioned Order, the Most Eminent and Reverend Fathers Cardinals, Prefects of this Sacred Congregation for the Propagation of the Faith, in plenary sessions held on the 11th day of the current month, judged that the region, which is called Tongaland, namely the civil districts of Dingwavuma and of Ubombo up to the river Umkusi, should be separated from the Vicariate of Eshowe, and that the civil province of Piet Retief, should be separated from the Apostolic Prefecture of Lydenburg, and added to the Apostolic Prefecture of Swaziland. This decision of the Most Eminent Fathers, reported in an audience on the 13th day of the same month and year by the undersigned Secretary of this Sacred Congregation,

[*Latin ed. p. 349*]

The Sacred Congregation for the Propagation of the Faith, having reported to His Holiness, Pope Pius XI, with the utmost deference, was pleased to receive the report, to deem it valid, and to confirm it, and ordered the present decree to be drawn up and issued. Given in Rome, from the offices of this Sacred Congregation for the Propagation of the Faith, on the 13th day of July, in the year of Our Lord 1938. P. Card. FUMASONI BIONDI, Prefect. f Celsus Costantini, Archbishop titular of Theodosius, Secretary. IV NOMINATIONS The Sacred Council, having given decrees for the propagation of the Christian name, has approved the following: on August 12, 1988, the Reverend Father John A. Wall, member of the Society of Missionaries of Saint Joseph of Mill Hill, was appointed Apostolic Prefect of Kodoh. on October 21st, the Reverend Father William F. O'Shea, of the Society of Maryknoll for foreign missions, was appointed Apostolic Prefect of Peng-Yang. on the Reverend Father Stephen Mlakic, of the Congregation of the Sons of the Sacred Heart of Jesus, was appointed Apostolic Prefect of Báhr-el-Gebel. SAGRA CONGREGATION OF RITES IN ALBANIA, OR SENOGALLIA. CONCERNING THE BEATIFICATION

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OR DECLARATION OF MARTYRDOM OF THE SERVANT OF GOD, MARY GORETTI, VIRGIN, OF THE LAITY. REGARDING THE DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. Considering the life and glorious death of Mary Goretti, the words of the song of Moses come to mind: "He found him in the desert, in the land of horror and desolate solitude, and he surrounded him, and taught him, and guarded him."

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Commentarium Officiale, quasi pupillam oculi sui... Dominus solus duae eius fuit (Deuteron, c*. 32, v. 10-12). Mary, born in Corinaldo, in the diocese of Senigallia, on October 16th, in the year of Our Lord 1890, to pious, honest, and poor parents, Aloysius and Assumpta Carlini, was baptized the following day, and confirmed at the age of six. Shortly thereafter, due to the family's poverty, she first moved to the farm "Colle Gianturco" near Paliano, and then, in 1899, to the farm "Ferriere di Conca," a place almost deserted, without a church, without a school, and then desolate due to the harsh climate. The following year, Aloysius, afflicted by malaria, meningitis, and typhus, died very piously, leaving behind six children and his still-young wife. As her mother was forced to work in the fields daily to support her children, she had to entrust not only the care of all her children, but also that of another family with whom she lived, to Mary, who was barely ten years old; and Mary fulfilled this task entrusted to her with the utmost prudence, diligence, and with a maturity beyond her years. It happened that, through this association with the other family, a young man from that family, twenty years of age, accustomed to bad reading material, conceived of a heinous act against the girl. And indeed, he attempted to violate her chastity, even resorting to threats of death, but without success. On July 5th, in the year 1902, while Mary's mother was working in the fields not far from the house with the same young man, he suddenly went to the house, climbed the stairs, and, finding Mary, who was accustomed to wait at the door of her room, he forcefully invited her, and, despite her firm resistance, violently dragged her inside, closed the door, and, after unsuccessfully attempting to commit the crime, he struck her with four blows of a dagger, leaving her mortally wounded. We said "unsuccessfully," because the girl not only vehemently rejected him, but also tried to deter him from evil with supernatural arguments: "No, no, no," she said, "God condemns this." By doing this, you are sinning; you are making yourself guilty of the torments of hell. As she was narrating the crime to her mother, near death, and the assassin himself later confessed and testified in the trial. Mary, who remained composed until her death, forgave the assassin willingly, even expressing a strong desire that the gates of Paradise might be opened to him. This wish of the girl

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has been partially fulfilled, since the perpetrator, having sincerely repented of his crime, and after having undergone the punitive penalty imposed upon him by the civil authorities, made a most important deposition in the Ordinary Inquisition in praise of his victim. It is truly remarkable that the girl, who lived in that vast and almost deserted area, with hardly any access to education, either profane or sacred, except for the pious words and examples of her excellent parents, and also through catechetical instruction, was...

[*Latin ed. p. 351*]

The Sacred Congregation of Rites, having received 351 testimonies in preparation for the first consideration of the cause for beatification, has risen to such a degree of merit, despite the fact that many were uneducated, to have attained such virtue. It is indeed necessary to consider that she saw God with a pure heart, revealing her secrets to the Lord, and that the virtues and graces infused in her at Baptism, which are perfected in Confirmation and abundantly nourished in the Eucharist, operated in her by the wondrous power of God. Mary, moved by divine inspiration, especially after having first received the heavenly bread, responded generously, and, as it seems, prepared herself for martyrdom, and attained her reward. The Lord alone was her witness. On July 6th, strengthened by the sacraments of the Church, she surrendered her most chaste soul to God, who is said to be the crown of virgins. The funeral rites here were similar to a triumph. The fame of her martyrdom, spontaneously born in the people, scarcely had the details of her death been added, when it spread so widely that it was propagated not only in Neptuni and in the surrounding areas, but also here in Rome, in Italy, and in foreign lands. Therefore, in the year 1935, at the urgent request of the diocesan council of the Catholic Action of young women, which promoted the cause, an investigation was conducted by ordinary authority in the Albano Laziale curia, under whose jurisdiction the town of Neptuni is located, regarding the fame of the martyrdom, the writings, and the decrees of Urban VIII concerning the non-exhibition of the cult of the Servant of God. In the same year, another process was completed through rogatory letters in the Senigallia curia. In the meantime, letters were presented to the Supreme Pontiff from the Most Eminent and Reverend Cardinal Iorio, from the Most Eminent Lewis Chigi-Albani, Grand Master of the Supreme Military Order of the Knights of Malta, from the Bishop of Senigallia, and from many other Archbishops, Bishops, Generals of Orders or Congregations, from the Pontifical Gregorian University, from the Archpriest of the place "Corinaldo," from the Presidents and Assistants of the Catholic Action Societies and the Daughters of Mary, to be considered. Preserving what is to be preserved by law, and with the urgent intervention of the Reverend Father Mauro from the Immaculate Conception, Procurator General of the Congregation of the Order of the Holy Cross

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and Passion of Our Lord Jesus Christ, and Postulator of this cause, at the ordinary meetings of the Sacred Congregation held on May 31st, the Most Eminent and Reverend Cardinal Charles Salotti, Proponent or Relator of the cause, proposed a question for discussion: "Should a Commission for the Introduction of the aforementioned cause of the Servant of God be appointed, and in what manner?" After hearing this report, and after the votes of the Official Prelates, especially after hearing the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, having carefully considered all matters, they decided to write.

[*Latin ed. p. 352*]

Acts of the Apostolic See – It is to be considered an official record: Affirmative, or, the Commission for the Introduction of the Cause is to be signed, if it pleases the Most Holy. The aforementioned acts, signed on the date indicated, were presented to His Holiness, Pope Pius XI, by the undersigned Secretary, and His Holiness, having approved the decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Mary Goretti, with his own hand. Given in Rome, on the 1st day of June, in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary. II LEODIEN, or ANICIEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, EUGENIA JOUBERT, OF THE CONGREGATION OF SISTERS OF THE HOLY FAMILY OF THE MOST HOLY HEART. REGARDING THE QUESTION: Whether the Commission for the Introduction of the Cause should be signed in this case and for the purpose in question. The most excellent flower from the Congregation of Sisters of the Holy Family of the Most Holy Heart, translated to the heavenly garden in the year 1904, still exudes a most pleasing fragrance on earth; we speak of Eugenia Joubert, whose sanctity of life appears to be of such a nature as is required by the Apostolic See for those whose virtues are deemed to have attained heroic levels. In truth, Eugenia was born in the town of Yssingeaux, in the diocese of Aniciensis, in France, on February 11th, in the year 1876, the fourth of eight children born to Peter and Antonia Celle; on the same day, she was cleansed with the sacred waters of baptism, and received the grace of adoption under the patronage of the Blessed Virgin Mary, Immaculate Conception. At the age of five, she was entrusted to the Ursuline Sisters of the town of Monistrol, where she remained for nine years, and where she received her first religious instruction. For two years, she attended the school of the Sisters of Saint Joseph in her native town of Louth; finally, for three years, she completed her education in the city of Aniciensis, with the Sisters of Our Lady, everywhere leaving examples of virtues beyond her years, so that those who observed her carefully conceived great hopes and expectations for her. And these hopes were not disappointed. Eugenia,

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who...

[*Latin ed. p. 353*]

The esteemed Congregation of Religious Orders, number 353, had for a long time perceived the signs of a religious vocation. Following the invitation of Father Rabussier of the Society of Jesus, she entered the Congregation of the Sisters of the Holy Family of the Most Sacred Heart, founded by him a short time previously, at the place called "La Darne Sainte-Marie" on October 6th of the year 1895, and on August 13th of the following year, she began her novitiate. Worthy of mention are the almost prophetic words that her mother spoke when Eugenia dedicated herself to the religious life: "My daughter, I offer you to God; do not look back; make yourself holy." These words can truly be called prophetic, for Eugenia brought to perfection all the virtues that befit a religious. She was beloved by her sisters for her gentle disposition, and in piety, she was an example to all. On December 8th, 1897, the year of the Nativity of the Blessed Virgin, she, with inexpressible joy of spirit, pronounced her religious vows in the monastery of Saint Dionysius in Paris, and began the arduous path of sanctity, never looking back, and without being hindered by any difficulties, with generous courage. And it seems that, within a period of just nine years, she happily reached her goal. Having lovingly embraced the cross of Christ, her most beloved Spouse, she bravely endured the pains and torments of a serious illness, giving thanks to God. When the illness somewhat abated, she visited the house of the Blessed Virgin at Lauretana, and was able to join the newly founded Roman community. However, the infirmity returned with greater force, and on July 2nd of the year 1904, on the feast of the Visitation of the Blessed Virgin Mary, she received the sacraments of the Church with great piety, and happily surrendered her pure soul to God, having lived for twenty-eight years. The reputation for holiness with which the Handmaid of God was adorned in life, increased after her precious death, and therefore, processes were instituted by the proper authority in the dioceses of Liège, as well as in the Roman, Le Puy, and Paris Curias. In the meantime, several letters requesting her beatification were presented to the Supreme Pontiff, among which were those of King Leopold of Belgium, the Empress Zita, nine Cardinals, the Most Eminent Louis Chigi-Albani, the Grand Master of the Order of Malta, more than ninety Archbishops, Bishops, Abbots, and Generals of Orders. On May 3rd of the year 1936, this Holy Congregation issued a decree concerning the writings of the Servant of God. Therefore, with all that which must be observed by law being observed, and with the insistence of the Reverend Father Francis Xaxier Hertzog, Apostolic Protonotary, the Promoter of the Cause, at the meetings of the Congregation of Religious Orders held on May 31st of this year, the Most Eminent and Reverend Cardinal Raphael Charles Rossi, the Proponent or Relator of the Cause, proposed a question for discussion: Whether

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a Commission for the Introduction of the Cause should be appointed, in this case and for the purpose in question.

[*Latin ed. p. 354*]

From the Acts of the Apostolic See – Official Commentary. The Eminences and Reverend Fathers, having heard the report of the Cardinal Proponent, and also having heard the votes given in writing by the Official Prelates, and especially having heard the report from the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, judged it necessary to record the following: That the Commission for the Introduction of the Cause should be approved, if it pleases His Holiness. The following report, signed by the undersigned Secretary, was presented to His Holiness Pope Pius XI. His Holiness, having approved the decision of the Eminences and Reverend Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Eugenia Joubert, with His own hand. Given in Rome, on the 1st day of June, in the year of Our Lord 1938. C. Card. L. m S. LAURENTI, Prefect. A. Carinci, Secretary.

[*Latin ed. p. 355*]

From the Roman Diary, No. 355.

DIARY OF THE ROMAN CURIA.

SACRED CONGREGATION OF RITES.

Tuesday, October 25, 1938, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues exercised by the Servant of God, Placida Viel, the Second General Superior of the Institute of Christian Schools of Mercy.

Tuesday, November 8, 1938, in the Palace of St. Callistus, in the presence of the Eminent and Reverend Lord Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, the antepreparatory Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed two miracles which are said to have been wrought through the intercession of the Venerable Servant of God, Anne Maria Javouhey, foundress of the Sisters of St. Joseph of Cluny.

SECRETARY OF STATE.

By tickets from the Secretary of State, the Holy Father Pius XI, happily reigning, deigned to appoint:

October 5, 1938.

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The Reverend Abbot Don Giuseppe Ricciotti, of the Regular Canons of the Lateran Palace of the Most Holy Savior, Father Agatangelo from Langasco, of the Capuchin Friars, and Father Samuel Vanni, of the Carmelites of the Ancient Observance, as Consultors of the Sacred Congregation of Religious.

November 26, 1938.

The Illustrious and Reverend Monsignors Vittorio Bartoecetti and Angelo Dell'Acqua, as Consultors of the Sacred Congregation for the Eastern Church.

November 1, 1938.

The Reverend Father Cristoforo Bigazzi, O.P., First Companion of the Commissary of the Supreme Sacred Congregation of the Holy Office, and Consultor of the same Sacred Congregation.

November 10, 1938.

The Eminent and Reverend Lord Cardinal Domenico Jorio, as a Member of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 356*]

Acts of the Apostolic See - 356. Official Commentary. Furthermore, with tickets from the Secretary of State, the Most Holy Father, Pope XI, may He happily reign, deigned to appoint:

Secret Chamberlains, Extraordinary:

May 18, 1932. Monsignor Francesco Reggio, of the archdiocese of Smyrna.

June 3, 1937. Monsignor Giuseppe Camans, of the archdiocese of Riga.

Monsignor Luigi Bröks, of the same archdiocese.

Monsignor Casimiro Kalinka, of the same archdiocese.

August 11, 1938. Monsignor Giuseppe McShea, of the archdiocese of Philadelphia.

Monsignor Paolo Bernier, of the archdiocese of Québec.

September 18. Monsignor Adriano Spinedi, of the diocese of Terni.

September 19. Monsignor Paolino Costa, of the archdiocese of Turin.

Monsignor Paolo Pappalardo, of the diocese of Noto.

Monsignor Giuseppe Palma, of the diocese of Ostuni.

September 29. Monsignor Cesare Spallanzani, of the diocese of Reggio Emilia.

Monsignor Luigi Senia, of the diocese of Castellammare di Stabia.

October 20. Monsignor Gualtiero A. Roddy, of the archdiocese of Cincinnati.

Monsignor Cleto A. Miller, of the same archdiocese.

Monsignor Carlo C. Kuenle, of the same archdiocese.

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October 27. Monsignor Filippo Marchionni, of the diocese of Osimo.

Monsignor Antonio Xuereb, of the diocese of Malta.

November 3. Monsignor Alan J. Babcock, of the diocese of Detroit.

Chamberlain of Honor, in purple vestments, of His Holiness:

July 9, 1936. Monsignor Moisé Nora, of the diocese of Campiñas.

NECROLOGY:

October 8, 1938. Monsignor Augusto Leopoldo Huys, titular Bishop of Rusicade.

October 28. Monsignor Francesco O'Rourke, titular Bishop of Ostracine.

November 3. Monsignor Paolo Bergen Misner, titular Bishop of Mirica.

November 13. Monsignor Leopoldo Duarte Silva, Archbishop of São Paulo of Brazil.

[*Latin ed. p. 357*]

Year and Volume XXX, 30th of November, 1938. (Series II, Volume V) - No. 13. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA. From the Letters of the Holy Fathers. DECREE: Blessed Andrew Bobola, Priest of the Society of Jesus, is raised to the honors of the Saints. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. The Catholic Church, born from the open side of Christ on the Cross, cleansed by His Blood, and from its very beginnings until now strengthened by the generous blood of countless Martyrs, rejoices greatly on this day, because it beholds another of its sons being crowned with the heavenly glory of the Saints; we speak of the glorious Martyr, Saint Andrew Bobola, a citizen of noble Polish lineage and a priest of the devoted Society of Jesus. This has been granted to us to accomplish in our own time, not without the most provident design of God; for, when today most men, setting aside charity, seek only their own things, and consider only their own advantages and benefits, giving no thought to the salvation of their neighbors, it seemed most useful for the salvation of souls to present as an example a valiant champion of Christ, who, rightly and deservedly called a hunter of souls, teaches us the active pursuit of the expansion of the Kingdom of God; and the invincible Martyr urges the men of our time, weakened as they are, to courage, and to endure any labors for the sake of God and the Church, according to the words: "A true Christian is one who does great things and perseveres." In the year of Our Lord one thousand five hundred and ninety-one, he was born in Parwa, which they call Poland, in the Palatinate of Sandomierz, from parents of noble and distinguished lineage. Having grown, he received the best education.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - The official commentary, endowed with ingenuity, aroused great expectations, and he was sent to the schools of the

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Society of Jesus, a college founded by the generosity of his uncle, Andrea. He displayed innocence of character and singular piety. Rejecting the vanities of the world and ardently desiring to become an apostle of the Word of God, he decided to join the Society of Jesus, and, having completed his nineteenth year, he entered the novitiate of the same Society in Vilna, where, under the guidance of Lawrence Bartilio, the master of novices, he laid the foundations of a more holy life, and, after two years, he pronounced his vows on the first and thirtieth of July, in the year one thousand six hundred and thirteen, and in the same year he was initiated into the minor orders in the cathedral church of Vilna. For three years, he devoted himself to philosophical studies, and after completing them, in the year one thousand six hundred and sixteen, he undertook the task, as is customary for members of the Society of Jesus, of instructing young boys in letters and in the rudiments of the Christian faith; this paved the way for him to undertake greater duties, from which both eternal salvation for others and the highest honor for himself would result. First, he served as a teacher in the college of Braunsberg in Varmia, where nearly three hundred students were engaged in studies, and then in the college of Poltusk, where he displayed a remarkable example of zeal, prudence, and gentleness of spirit. He was then called back to Vilna, where he diligently devoted himself to theological studies. In the year one thousand six hundred and twenty-one, he received the sacred orders of subdeacon and deacon, and finally, on the twelfth of March of the following year, he was ordained to the priesthood, on which day Ignatius and Francis Xavier were enrolled among the saints in Rome. Strengthened by the priesthood, he drew new and greater strength from that dignity to enrich souls for Christ, and especially to fight strenuously against heretics. Having completed his theological studies, he devoted himself entirely to the priestly ministry, which he exercised with remarkable zeal first in Vilna, and then in the city of Bobrujsh, which neither the almost countless labors, nor the adversities of time, nor the threats of enemies, nor finally the pestilential disease, which ravaged those places for three consecutive years, could diminish. He strove to strengthen all in Christian perfection and to bring light and solace to troubled souls, held captive by superstition. Whether in the city or in the countryside, he diligently taught Christian doctrine, and, frequenting the homes of the poor and the squalid hovels, he sought to attract the hearts of the citizens, so that he could speak with them familiarly about the dogmas of the Catholic Faith. He did not neglect those imprisoned or the sick, to whom he never failed to offer his help and comfort. The charity of Andrea was particularly evident when, in the year one thousand six hundred and twenty-five, and again four years later, a deadly plague broke out in Poland.

[*Latin ed. p. 359*]

The acts of Pope Pius XI, page 359, record that he always had a stead-

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fast spirit, offering examples, and disregarding the danger of contagious diseases, he concerned himself with the health of the bodies, but more so with the souls, of the sick. On feast days, he so effectively preached the word of God in sacred sermons, with such fervor, that a large number of citizens, and even the nobles of the royal court, would gather to listen. For this reason, he was called by all a true Apostle and a hunter of souls. Finally, in the year 1630, on the second day of June, he made his solemn religious profession. To Andrew's zeal for the propagation of God's glory was joined a great desire to endure hardships and sorrows. Hence, the most severe torments, which afflicted his body, and the fasts of many days, which he observed before embarking on his missions. Such was the fervor of his religion and charity, that the greatest fruits were achieved, with God's help. This zeal of Andrew's, which was entirely unwelcome to the schismatics in the sacred ministry, aroused great hatred in them, and they, consumed by anger, decided to deliver him to death. At that time, a sad and calamitous situation afflicted those regions: unhappy Poland, which was pressed on all sides by the arms of the enemy, had been invaded by the Cossacks, who were completely removed from true religion and from all human decency, and, incited by the schismatics, they turned the fury of their violence against the Catholic faith, destroying churches, dispersing monasteries, and slaughtering priests and the faithful everywhere, and scattering all sacred things. Andrew, who was then engaged in sacred missions in Lithuania, did not experience fear, but rather a singular joy, because he saw that he was being offered the opportunity to give witness to the Catholic faith with his own blood. The struggle he desired was not long delayed. For, on the sixteenth day of May, in the year 1657, the Cossacks, not far from the town of P er edil, near the road to Jano, captured Andrew, who, after being beaten with clubs, cut with whips, and dragged by a rope by a horse, was taken to Jano to be subjected to the ultimate torment. In this struggle, the Polish martyr equaled the most noble triumphs celebrated by the Church. When asked if he was a Latin priest, Andrew replied, "I am a priest, a Catholic, born in the Catholic faith, and I wish to die in this very faith; my faith is true; it leads to salvation; you, rather, should repent; be merciful, otherwise you will never attain salvation in your errors; embrace my faith, and you will know the true God, and you will save your souls." After these words, the more ferocious the criminals became, and instead of inflicting one or two punishments on the fighter for Christ, they inflicted countless and most grievous torments: they first cut him with whips and...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Commentarium Officiale: They impose a harsh crown upon his head; they wound him with a curved sword; they tear away the skin from the back of his head; they brand the parts of his chest, back, and other parts of his body with burning lamps; and to this

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undefeated champion of the faith, who was professing his faith, they tear his lips and nostrils, they tear out his tongue by the roots, and they gouge out his eye; and finally, while Andrew is at the very threshold of life, a certain butcher brings his martyrdom to an end with two blows of the sword. The body of the blessed martyr, thrown into a dung heap by his persecutors with the utmost outrage, but soon, under the cover of night, shining with a wondrous light as God glorified his servant, was carried away with reverence by the entire populace, weeping and offering fervent prayers; it was carefully preserved by the parish priest, John Zalewski, and later properly laid to rest by two members of the Society of Jesus. The most atrocious death of Andrew and the cause of his martyrdom were spread not only in Poland but also elsewhere, and aroused fame about him; however, due to the injustice of the times and circumstances, this fame subsided for almost fifty years, and even his tomb was forgotten. But in the year 1722, Andrew himself revealed that his sacred body, incorrupt and free from any stench, as if recently buried, was found with all the marks of the most atrocious martyrdom, as we have described above. As soon as this became known, a great throng of people began to gather at his tomb, and countless instances of God's grace and miracles were said to have been granted by God through the intercession of this blessed martyr. Therefore, a great desire arose to add such a virtuous man to the number of the Saints. Therefore, proceedings were begun before the Sacred Congregation of Rites regarding the declaration of his martyrdom, as well as regarding the introduction of the cause for his beatification and canonization. Four processes, therefore, were adorned with the authority of the ordinary. After these were duly examined, the Most Blessed Pope Benedict XIII, our Predecessor, on the twenty-second day of December, in the year 1728, signed the commission for the introduction of the cause. Afterwards, after the proper investigations were completed, both in the episcopal curia of Luck and in the curia of Vilna, the Most Blessed Pope XIV, also our Predecessor, on the ninth day of February of the year 1755, issued a decree in which he declared the martyrdom of the venerable Andrew Bobola, and that the cause of his martyrdom was so well proven that it could proceed to further stages, namely, to the discussion and approval of four miracles. In the meantime, the venerable body of the Christian martyr, which, after being entrusted to the Fathers of the Society of Jesus in Poland, first to the Uniate clergy and then to the schismatic clergy, was transferred from the town of Pinsk in the year 1808 to Polozk, was given a fitting tomb in the crypt of the Society's college church.

[*Latin ed. p. 361*]

The acts of Pope Pius XI began to shine with new graces and miracles. However, the cause was silenced for serious reasons until the twentieth year of that century. Finally, in the year one thousand eight hundred and

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thirty-five, the Most Reverend Pope Gregory XVI solemnly decreed that one miracle had occurred, namely, the incorruptibility of the body of the Venerable Servant of God. In the year one thousand eight hundred and fifty-three, the Most Holy Pope Pius IX, on the fifth day of May, on the feast of the Ascension of Our Lord Jesus Christ, in the Lateran Basilica, to which he had come, according to the ancient custom of the Supreme Pontiffs, to attend the Pontifical Mass with the Sacred College of Cardinals, solemnly decreed: That three other miracles, wrought by God through the intercession of the Venerable Andrew Bobola, had occurred, namely: first, the instantaneous and perfect healing of the son of John Chmielnicki from a scurvy-like condition, from which the entire body was afflicted with foul and verminous sores, which also produced rickets; second, the instantaneous and perfect healing of Marianne Florkowska from a bloody dysentery; third, the instantaneous and perfect healing of Catherine Brzozowska from a dysenteric flux with dropsy. On the twenty-fourth day of the following month of June, the decree was promulgated, in which it was established: "That the solemn Beatification of the Venerable Servant of God may proceed." Concerning which matter, on the fifth day of the month of July, two Apostolic Letters were issued in the form of Briefs. Finally, on the thirtieth day of the month of October of the same year, the solemnities of the Beatification were celebrated in the Vatican Basilica, splendidly adorned and with a great gathering of the people. After these solemnities of the Beatification, for almost seventy years, due to the ravages of time, the cause was again silenced, although there was a not inconsiderable gathering of the faithful at the tomb of this illustrious Blessed Martyr, and many healings and also not a few miracles were said to have been wrought through her intercession. Among these favors from God, it is worthy of mention that, in the year one thousand nine hundred and nineteen, when the Bolsheviks who were said to have occupied Polozk attempted to desecrate the body of Blessed Andrew, the Most Reverend John Baptist Cieplak, then Suffragan Bishop of the diocese of Mohilev, in whose jurisdiction the city of Polozk was located, strenuously opposed this sacrilegious act, and with the help of some of the very Bolsheviks, he was able to preserve the tomb intact. It is also truly remarkable that the relics of the Blessed were preserved from impious destruction, and that they were unexpectedly redeemed from those Bolsheviks, which, happily, with God's favor, was obtained. When the body of Blessed Andrew was in Po-

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - The official record, where it was increasingly venerated by the faithful, was first in the town of Yitebsh, and then, at the command of the communists, it was moved to Moscow and placed in a private museum. We were able to recover the sacred relics of the Blessed, and, after overcoming many difficulties, especially during the journey, they

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were successfully transported to the City, to the Vatican Apostolic Palace on the second of November in the year nineteen hundred and twenty-three, and, in the following month of May, were presented for public veneration to the Christian faithful in the Farnese Church of the Holy Name of Jesus, until, as is Our desire and that of the Poles in particular, they can be returned to Poland, of which Saint Andrew himself declared himself the protector. Meanwhile, the piety and fervor towards the newly Blessed increased more and more; and, as new miracles, implored through his intercession, were said to have been granted by God, many prayers were offered, with the presence of numerous Cardinals and Bishops of the Holy Roman Church, and prominent men, both to His Holiness Benedict XV, Our Predecessor, and to Ourselves, so that the cause for the canonization of Saint Andrew might be resumed. We, with a willing heart, received such prayers, and on the twenty-third of July of the year nineteen hundred and twenty-four, we signed the commission for the resumption of the cause. Therefore, two miracles were proposed, which, after being examined by those instructed in the apostolic process, had their juridical validity recognized after the discussions held about them. The first miracle was the healing of Ida Henrica Turuau, a widow named Kopecka, who was forty-six years old, which occurred in the city of Krynica in the Archdiocese of Cracow on the third of September of the year nineteen hundred and twenty-two. She had undergone treatment with roentgen rays for a disease of osteomalacia. Subsequently, she suffered severe burns on her abdomen. One of these burns extended fifteen and twelve centimeters, and the other was slightly smaller. These burns produced foul-smelling and festering ulcers, which the doctors considered incurable, and even fatal. After a relic of Saint Andrew Bôbola was applied to her body, and he was invoked, Ida immediately recovered so much that she was able to care for her infirm sister and attend Mass without impediment. When she looked in the mirror, she saw no ulcers on her abdomen, and she felt with her hands that the places where the ulcers had been were covered with skin; which the doctor treating her also confirmed by examination. The same doctor, and experts appointed by the Congregation of Saints, declared that this healing exceeded the powers of nature. The second healing occurred in this very city on the thirtieth of December of the year nineteen hundred and thirty-three.

[*Latin ed. p. 363*]

From the Acts of Pope Pius XI, page 363: Sister Aloisia Dobrzynska, of the Congregation of the Servants of Mary Immaculate, was suffering from acute pancreatitis, accompanied by other symptoms, from which she could not have been healed otherwise, perhaps only by surgical means, as the physician and several experts selected by the Congregation of Holy Rites, working collegially and after examining numerous radiographs, affirmed.

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Intense prayers were offered by her sisters and others to the intercession of St. Andrew. On the twenty-ninth of December, the illness was raging in its severity; on the following day, it had so subsided that all the experts agreed that the healing had already occurred. Regarding both of these wondrous healings, a matter for legal consideration was brought before us, and finally, on the fifth and twentieth of April of the preceding year, before us, with our esteemed sons, the Cardinals Camillus Laurenti, Prefect of the Congregation of Holy Rites, and Peter Segura y Saenz, and also our esteemed sons Alfonso Carinci, Secretary of the same Congregation, and Salvatore Natucci, General Promoter of the Holy Faith, we solemnly declared: "That there are two miracles. Through the intercession of the Blessed Andrew Bobola, the following were brought about by God: the instantaneous and perfect healing of Ida Kopecka from a severe burn caused by X-rays, and the healing of Sister Aloisia Dobrzynska from acute pancreatitis. However, one matter remained to be resolved in this noble cause, namely, whether, with the approval of these two miracles, it was permissible to proceed to the solemn canonization of the Blessed Andrew. This question was proposed for discussion on the eleventh of May of the same year, in the General Congregation before us, in the Apostolic Palace of the Vatican, by Raphael Charles, Cardinal Priest of the Sacred Roman Edict, in the name and on behalf of the aforementioned Cardinal Peter Segura y Saenz, and all those present, both Cardinals, officials, prelates, and consultants, unanimously gave an affirmative response. Nevertheless, we decided to announce our judgment on the sixteenth of the same month. On that day, having summoned to us the aforementioned Cardinals Camillus Laurenti and Peter Segura y Saenz, and Alfonso Carinci and Salvatore Natucci, and after having most devoutly celebrated the holy Eucharistic sacrifice, we solemnly declared that it is permissible to proceed to the solemn canonization of the Blessed Andrew Bobola. After all these things had been duly performed, in order that the order established by our most wise predecessors in matters of such gravity might be observed, first of all, we convened our venerable brothers, the Cardinals of the Holy Roman Church, in a secret Consistory on the seventeenth of March of this year, at which our esteemed son, Cardinal Camillus Laurenti, delivered a discourse on the life, martyrdom, and miracles of the Blessed Andrew Bobola, as well as on his life..."

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary on the miracles of Blessed John Leonard, Confessor, Priest, Founder of the Order of Regular Clerics of the Mother of God, and Blessed Salvator from Horta, Confessor, Layman, professed member of the Order of the Friars Minor; and it reviewed the acts which the Congregation of Holy Rites, after a careful examination, had deemed worthy to be admitted and approved in the causes for the Beatification and Canonization of these Blesseds. Having completed

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this report, We inquired individually of the Fathers Cardinals; and each Cardinal revealed his opinion to Us. After a secret Consistory, a public Consistory was duly held in which a solemn plea for the Canonization of these Blesseds was delivered by chosen sons of the Consistorial Hall, Advocates; and for Blessed Andrew Bobola, the chosen son Philip Re delivered a learned address. We, gladly accepting what was requested, promised nothing older than that the heroes of evangelical virtue should be placed in such a light that all who are sons of the Church militant, beholding the splendor of their sanctity, may find solace in the anxieties and afflictions of this life, an encouragement in the arduous struggle of Christian perfection, help in every kind of need, and furthermore, that from the exceptionally holy and most excellent deeds of these individuals, all may have an example for admiration and imitation; and we also declared, more clearly than ever, that in the present gravity of affairs, this has strengthened and confirmed Our hope, founded on the promises of God; therefore, We desire that these outstanding individuals be adorned with the insignia of sanctity; but We do not wish anything to be lacking from them in the matters and reasons by which the Apostolic See, according to its particular custom and practice, usually handles such important causes. Therefore, We will not yet reveal the inviolable oracle of Our authority until, in a semi-public Consistory, which they call, first, We shall again inquire of the Cardinals of the Holy Roman Church, and of all Patriarchs, Archbishops, Bishops, and Abbots who are present in the City, their opinions. In the meantime, We have ordered that legitimate commentaries be given to each of them, in which the life history, excellent deeds, and the miracles obtained through their intercession, are briefly described, and all matters pertaining to the causes for the Canonization of these Blesseds are noted. Therefore, all the Cardinals and Prelates were summoned by Us to a semi-public Consistory on the thirtieth day of the month of March, and We spoke to them and inquired of each one what their opinion was regarding the granting of these highest honors of sanctity to these Blesseds. When We learned, except for the votes of those present, that all agreed with Our own opinion, on the very next solemn day of Easter, that is, on the seventeenth day of the month...

[*Latin ed. p. 365*]

The Acts of Pope Pius XI, page 365, April: We have decreed to celebrate a triple canonization simultaneously in the Basilica of Saint Peter. In the meantime, we urge all to pray to God that this work, undertaken for the Church, may be blessed, fruitful, and fortunate, especially for those nations that will be adorned by this new honor. To make all of this a public record, we have ordered that our chosen sons, the Apostolic Protonotaries, should attend. When the most auspicious day arrived for the celebration of this triple canonization, all orders of the clergy, both secular and regular, the

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prelates and officials of the Roman Curia, as well as the venerable Abbots, Bishops, Archbishops, and Patriarchs, and the Fathers of the Sacred Roman Church, Cardinals, arrived in the Basilica of Vatican, with countless lights and splendid decorations, and with the greatest multitude of the faithful, among whom were many from Spain and Poland, and thousands of girls from the Catholic Action, all entering in solemn procession with us; We approached Our Chair and sat upon it. Then, our beloved son, Cardinal Camillus Laurenti, Prefect of the Sacred Congregation of Rites, appointed for this triple canonization, urgently, then more urgently, and finally most urgently requested us, through our beloved son, August of Milan, Advocate of the Consistorial Hall, to declare Blessed Andrew Bobola, John Leonardi, and Salvator from Horta, saints through a certain decree of Ours. But We, because a matter of such importance was being considered, did not wish to proceed until supplications were offered to God by all, with the intercession of the Virgin Mary and the entire heavenly court, so that the fullness of the Spirit of heavenly light might illuminate Our mind. This was indeed done with the utmost fervor by all present. Then, while all were standing, We, seated in the Chair, solemnly pronounced the following, using the fullness of Our Apostolic authority: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation, and with divine help frequently implored, and with the counsel of Our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City; We declare and define that Blessed Andrew Bobola the Martyr, John Leonardi, and Salvator from Horta are Saints, and We add them to the catalogue of Saints, decreeing that their memory be observed each year by the entire Church on the day of their birth, that is, the feast of Saint Andrew Bobola on the sixteenth of May, among the Saints Martyrs, and the feast of Saint John Leonardi on the ninth of October.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary. From the Lateran Palace, in Orta San Giulio, on the eighteenth day of March, among the Saints, Confessors, not Popes, it is fitting to be received with pious devotion. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. By the formula of canonization which We have issued, with our assent, Our beloved Sons, as mentioned above, Camillus Lawrence, through Aosta, having presented to Us, We have commanded that these Decrees be drawn up and dispatched, and We have ordered that a public instrument of this very canonization be prepared by the Apostolic Notaries. Then, giving thanks to Almighty God for so great a benefit, all, rejoicing, sang the hymn "Te Deum," which We had prescribed. First, having invoked the patronage of the new Saints, We addressed the people with a homily in which We said:

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"This is the day which the Lord hath made; let us rejoice and be glad in it. Today, Christ the Lord, having conquered death, has opened to us the way to eternity; today, the militant Church shares in the joys of the triumphant Church, because three of her citizens, having followed the footsteps of the Divine Redeemer, are consecrated by unerring judgment to eternal sanctity and blessedness." Then, We briefly spoke about each of those Saints, recalling the praises of their virtues, so that We might be kindled to imitate their excellent deeds. And finally, We added the following words, which it behooves Us to repeat in these Our Letters: "To Us, God seems to have given a pledge of His most provident benevolence in these three in Heaven; for they – in these times of great turmoil for the peoples – foreshadow the hope of better times for the Church. We trust that one of them, the glory of Poland, will implore the unity of Christians of the East and West, in whose lands he himself won the palm of martyrdom; another, of Catholic Spain, will bring about more vigorous works of Christian life, now restored to peace and concord; and the third, finally, will pray for ever greater growth in the sacred missionary expeditions, which he himself, with indefatigable zeal, encouraged and promoted. Let them, most benignly, look upon their own homeland; and let them ensure that, – prevented by the association of errors, which seeks to drag peoples back into ancient barbarism by undermining and corrupting the very foundations of the State – in Our own age, these nations also remain the strongest bulwarks of the Catholic religion and of civil order. And let them also look upon the entire Church with a benevolent gaze, so that, together, by praying, they may obtain from God that, guided by Him, emerging victorious from the present tribulations, she may achieve new triumphs, and may happily bring all nations into the one fold of Jesus Christ. Amen." After the homily which We delivered, We bestowed the apostolic blessing and the fullest.

[*Latin ed. p. 367*]

The acts of Pope Pius XI, page 367, attest that we have granted indulgences, and, after the sacred Pontifical Mass, which our venerable brother, Januarius, Cardinal Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, and Dean of the Sacred College, duly performed, from the upper platform of St. Peter's, overlooking the square, before a vast crowd, and also to the city and the world, we again imparted the blessing and the plenary indulgence. Therefore, this most illustrious novena of St. Andrew Bobola, consecrated to the Apostles by these Apostolic Letters, having carefully considered all that was to be examined, with certain knowledge, we again confirm, strengthen, establish, decree, and declare to the entire Catholic Church, all and each of the things which we have mentioned above, concerning the fullness of Apostolic power. Furthermore, we command that the same faith be given to these Letters, even if they are printed, as if they were handwritten, signed by an Apostolic Notary and sealed, as if they

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were presented or shown. But if anyone should presume to infringe these Our Decrees, definitions, prescriptions, mandates, statutes, and to act contrary to Our will, may God forbid, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the seventeenth day of the month of April, on the Sunday of the Resurrection of Our Lord Jesus Christ, in the seventeenth year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITO PIGNATELLI DI BELMONTE, Dean of the Sacred College. I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARRETTI.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary

I, Father THOMAS PIUS, of the Order of Preachers, Bishop of Portus and of St. Rufina, Cardinal BOGGIANI, Chancellor of the Holy Roman Church.

I, HENRY, Bishop of Velletri, Cardinal GASPARRI.

I, FRANCIS, Bishop of Tusculum, Cardinal MARCHETTI SELVAGGIANI.

I, ANGELUS MARIA, Bishop of Praeneste, Cardinal DOLCI.

I, ALEXANDER, of the title of St. Mary in Cosmedin, Presbyter, Cardinal VERDE.

I, LAWRENCE, of the title of St. Pancratius, Presbyter, Cardinal LAURI, Major Penitentiary.

I, EUGENIUS, of the title of SS. John and Paul, Presbyter, Cardinal PACELLI.

I, Father RAPHAEL CHARLES, of the title of St. Praxedis, Presbyter, Cardinal ROSSI.

I, PETER, of the title of the Holy Cross in Jerusalem, Presbyter, Cardinal FUMASONI BIONDI.

I, FREDERICK, of the title of St. Mary of Victory, Presbyter, Cardinal TEDESCHINI, Datary.

I, CHARLES, of the title of St. Bartholomew of the Island, Presbyter, Cardinal SALOTTI.

I, HENRY, of the title of St. Mary Novae, Presbyter, Cardinal SIBILIA.

I, FRANCIS, of the title of St. Cecilia, Presbyter, Cardinal MARMAGGI.

I, ALOYSIUS, of the title of St. Pudens, Presbyter, Cardinal MAGLIONE.

I, CHARLES, of the title of St. Lawrence in Lucina, Presbyter, Cardinal CREMONESI.

I, PETER, S.I., of the title of St. Angel in Foro Piscario, Presbyter, Cardinal BOETTO.

I, EUGENIUS, of the titles of SS. Vitus, Modestus, and Crescentia, Presbyter, Cardinal TISSERANT.

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I, HERMENEGILDUS, of the title of St. Lawrence in Panisperna, Presbyter, Cardinal PELLEGRINETTI.

I, JOSEPH, of the title of St. Mary in Via Lata, Presbyter, Cardinal PIZZARDO.

[*Latin ed. p. 369*]

369 Acts of Pope Pius XI. I, CAMILLUS, Protodeacon of Saint Mary in Domnica, Cardinal CACCIA DOMINIONI. I, NICOLAUS, Deacon of Saint Nicholas in the Tullian Prison, Cardinal CANALI. I, DOMINICUS, Deacon of Saint Apollinaris, Cardinal JORIO. I, VINCENTIUS, Deacon of the Saints Cosmas and Damian, Cardinal LA PUMA. I, FRIDERICUS, Deacon of Saint Mary in Aquiro, Cardinal CATTANI. I, MAXIMUS, Deacon of Saint Mary in Porticu, Cardinal MASSIMI. I, DOMINICUS, Deacon of Saint Caesarea in the Palace, Cardinal MARIANI. I, IOANNES, Deacon of Saint George in Velabro, Cardinal MERCATI. Fr. TH. PIUS, O.P., Cardinal BOGGIANI. CAROLUS, Cardinal SALOTTI, Chancellor of the Holy Roman Church. 8. R. C. Prefect, Joseph Wilpert, Dean of the College of Protonotaries Apostolic. Ludovicus Kaas, Protonotary Apostolic. Can. Alfridus Liberati, Canon of the Apostolic See, Assistant for Studies. DISPATCHED from the ARCH of GANDULPHI on the twenty-second day of the month of October, in the seventeenth year. Alfridus Marini, Plumbator. Dominicus Francini, Apostolic Secretary. Register in the College of Canons, volume LIX, number Ifi - Al. Trussardi, from the tabularium. II. VENERABLE JOHN LEONARDI, FOUNDER of the Congregation of Regular Clerics of the MOTHER OF GOD, IS HONORED WITH THE HONORS OF THE SAINTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY, the Holy Church rejoices in kindling new lights of sanctity in the house of God, and placing them upon the candelabrum, as an example and solace to the just, who, gladly bearing their cross with Christ, endure the mockeries and sometimes even the torments of wicked men with a steadfast spirit.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis – The Official Commentary reports. Indeed, it is most necessary today that all the faithful, especially priests, burn with apostolic zeal, so that the Lord's flock, so often deceived by insidious errors and drawn away by worldly vanities, may be led back to wholesome pastures. The Divine Servant of God, John Leonardi, a priest, nourished this fire in his heart, and spread it far and wide in Italy and in this very city, in the sixteenth century, as is most similar to our own century, which is afflicted by countless and turbulent errors and treacherous heresies. We, however, give heartfelt thanks to our most benign Lord Jesus Christ, whose vicarious role we humbly fulfill on earth, for having granted that today, amidst the daily anxieties and not inconsiderable sorrows, He might raise

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to the highest heavenly honors Blessed John Leonardi, who, inflamed with the most ardent zeal for the House of God, followed in the footsteps of Philip Neri, of the great city of the Apostles, and constantly sought to infuse into the lives of the clergy and the people the reforming spirit of the holy Council of Trent, and through the regular order of clerics which he founded, has continued to transmit it to posterity. He, who was born in the tenth district, which is the diocese of Lugo, in the year one thousand five hundred and forty-three, innocently passed his childhood and youth, shining as an example of outstanding virtue among his peers. At the age of twenty-six, called to the clerical life by God, he did not hesitate to frequent the public schools, in order to learn the humanities; then, for four years, he diligently studied philosophical and theological disciplines, so that he was deemed worthy to be promoted to the sacred orders. He received the sacred orders for the first time in Lugo, in the year one thousand five hundred and seventy-three, on the feast of the Epiphany of the Lord. Elevated to the priesthood, he perceived that in Lugo, as everywhere else at that time, morals were very corrupt, and that, along with the collapse of morals, faith and piety were also considerably weakened, due to the civil hatreds and the errors spread by Ochino and other heresiarchs. A most zealous advocate for the salvation of souls, he eagerly undertook the most serious duties of a preacher and confessor, and with such abundant fruitfulness of souls that it is fitting to compare him to the greatest apostles of that century. He had a great desire to instill Christian precepts into the tender minds of children, before vices took root; therefore, he began to gather these scattered flocks into the church, and to teach them the rudiments of sacred doctrine; he also encouraged young men to dedicate themselves to this work, and thus he founded the Society of Christian Doctrine in Lugo. In the year one thousand five hundred and seventy-four, he laid the foundations of a new family of clerics, which he dedicated to the Most Holy Mother of God, whom he loved with the most tender devotion.

[*Latin ed. p. 371*]

The acts of Pope Pius XI, page 371, mention this. Furthermore, responding to the intentions and desires of her founder, she bore abundant fruit in a short time; therefore, it was seen that, through her own apostolic labors, the ancient discipline of the Christians flourished in the city of Lugo. But, as is well known to those of us who suffer so severely from the depredations of this world, a most turbulent storm was stirred up against this burgeoning and ever-increasing society, and against its very founder, both by some of the leading men of Lugo, who spared no effort to destroy her with the most grievous attacks, and also by some of her own members, who, inflamed by serious disagreements, attempted to separate children from their parents. The danger of being killed seven times loomed, and she was not lacking in the bitterness of calumnies, with which her adversaries dared to sur-

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round the ecclesiastical superiors and to bring her into suspicion before the Supreme Pontiff himself. However, relying only on the help of God, and bearing with a willing spirit whatever bitterness she had to suffer for the sake of Christ, she exhibited a remarkable firmness and patience for many years in enduring such adversity, and finally, with the greatest charity and gentleness, she not only subdued her most bitter detractors, but also won over many of them to her side. Meanwhile, after the storm had subsided, she was most graciously received in Rome by the Most Blessed Gregory XIII, our Predecessor, and obtained the confirmation of her Congregation, and its constitutions were approved by Clement VIII, and by our own Predecessor, through Apostolic Letters, dated on the thirteenth day of the month of October, in the year one thousand five hundred and ninety-five, by which it was decreed that the order, adorned with insignia and benefits, would remain perpetually under the special protection of the Holy See. Living in Rome, John formed a close relationship with Saint Philip Neri, and he wished him to be the guide of his conscience; with his help, in the year one thousand five hundred and ninety-nine, he established a residence with several young companions who he had invited to study with him, in the venerable house of Saint Jerome, commonly known as "at Charity," and he did not refuse to undertake many and arduous labors for the glory of God and the salvation of souls. And Saint Philip, who did not hesitate to call him a saint even while he was still living, devoted himself to the apostolate among the Romans. Meanwhile, both the Holy See and several Sacred Prelates, having learned of his zeal in undertaking difficult tasks, and his skill in carrying them out, employed him to resolve serious and complex matters: thus, supported by the authority of the Supreme Pontiff, he resolved a difficult dispute between the Bishop of Nola and a Neapolitan nobleman, and he undertook the reform of the Congregation of Mount Carmel and other religious families, and he was not deterred by any cares, troubles, or dangers.

[*Latin ed. p. 372*]

372 The Acts of the Apostolic See – a commentary – is the record by which he demonstrated that he fulfilled the mission entrusted to him with great benefit to all and with the consent of all. He had been considering extending his apostolate, which he had hitherto pursued with such diligence, to many peoples in distant regions who were still deprived of the light of the Gospel, but he yielded to the divine will, as he understood it from St. Philip Neri, namely that he and his order were called to evangelize and strengthen the people of Italy above all. Nevertheless, he wished to offer some help to the infidels, which, indeed, seems to have turned out to the great praise of God. Therefore, in the beginning, with the Most Reverend John Baptist Vives, a most zealous and devoted Prelate of the Catholic cause, he established a college of priests in Rome, with the sole purpose of

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instructing and educating carefully selected young men, invited from all nations of the Catholic world, so that they might then be sent among the people of their own nations to spread the Catholic faith. This was indeed the first origin of the College of Urban, of the Propagation of the Faith, which, through the tireless efforts of our predecessors and of ourselves, has been greatly expanded, and has served in the best possible way to achieve its most noble and beneficial purpose. Amidst so many and such sacred duties and labors, with which the Servant of God allowed himself scarcely any respite, either day or night, he wrote several books on dogmatic, exegetical, and moral matters, of which only a few, but those most suitable for the condition and state of every person, and most useful for the salvation of souls, have been published. Finally, broken more by his labors than by the weight of years, conspicuous for the abundance of all virtues and for his reputation for holiness, and also renowned for not a few miracles, he fell asleep peacefully in the Lord, in Rome, in the house of Santa Maria in Portici, which had recently been demolished to make way for a widening of the street, to which his Congregation had moved its seat a few years earlier, on the ninth day of October, in the year of the Incarnation of Christ one thousand six hundred and sixty-nine. The deceased body was exposed in that church, and there, after solemn funeral ceremonies were celebrated with great attendance by the Roman people, it was buried, and in the year one thousand six hundred and sixty-two it was transferred to the new church of St. Mary in Portici, commonly called in Campitela, and there it was laid to rest. After the blessed death of the Servant of God, his reputation for holiness, which he had justly and deservedly earned while still living, increased, especially with the occurrence of not a few prodigious healings.

[*Latin ed. p. 373*]

The acts of the Popes, page 373, eleventh line: Having invoked God, as was almost always the case, and having obtained what was requested, it increased to the point that consideration was given to granting him the honors of the heavenly realm. Therefore, after the necessary judicial acts had been duly presented, the cause for the beatification and canonization of the Servant of God was begun before the Sacred Congregation of Rites, and in the year one thousand seven hundred and fifty-six, on the seventh and twentieth day of December, the Most Blessed Benedict Fourteenth decreed that the virtues of the venerable John Leonard had been exercised in a heroic degree. Then, after a long period of time, two miracles were strictly examined; and a third, due to particularly important and extraordinary circumstances that pertained to this cause, was duly dispensed by the Most Holy Pope Leo Twelfth, which, having been implored through the intercession of the venerable Servant of God, were said to have been granted by God; one of which, concerning the sudden and perfect heal-

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ing of Mary Angela Aloisi from a long-standing and desperate aneurysm of the heart, was approved by the decree of the Most Holy Gregory Sixteenth, issued on the sixteenth day of December in the year one thousand eight hundred and thirty-two; and the other, concerning the instantaneous and perfect healing of Francis Mary Febei from gangrene, accompanied by spontaneous and notable stigmas, which was declared a true miracle by the decree of the Most Holy Pope Pius Ninth on the fifth day of February in the year one thousand eight hundred and sixty-one. A little later, on the ninth day of July of the same year, after the usual decree, which is said to be for safety, by Apostolic Letters, the Venerable Servant of God John Leonard was declared Blessed; and the solemnity of his beatification was celebrated in the following month of November on the tenth day in the Patriarchal Basilica of the Vatican, with great solemnity and a large gathering of the people. Afterwards, the piety and devotion of the faithful towards the new Blessed increased more and more each day, and especially in Rome, more fervent prayers were offered at his tomb, and due thanks were given for the benefits received. Since certain remarkable healings had occurred through his intercession, which seemed to possess the characteristics of miracles, just petitions were presented to Us and to the Apostolic See, not only by the superiors and members of the Congregation of Clerics Regular of the Mother of God, but also by several Sacred Prelates, in the first place, our venerable Brother Francis, Cardinal Marchetti Selvaggiani of the Sacred Roman Church, Our Vicar of the City, and the venerable Brother Anthony Torrini, Archbishop of Lucca, so that the cause of that Blessed One might deserve to proceed before the Sacred Congregation of Rites. To these prayers, We, with a willing heart, gave assent, on the third day of February.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - The Official Commentary for the month of the year nineteen hundred and thirty-fourth, we signed with our hand the resumption of the cause of the Commission. Therefore, they were instructed concerning the asserted new miracles in the Apostolic Process, and two prodigies are proposed to the judgment of the Holy See for the purpose of canonization. The first miracle discussed concerns the healing of the priest January Nappi, parish priest of St. Tryphon in the town of Marzano, in the diocese of Nola. For many years, he was grievously afflicted by a varicose ulcer on his left leg, which, despite the consultation of many doctors and the use of various remedies, proved incurable. However, one evening in September of the year nineteen hundred and thirty-first, the priest, dejected in spirit, tormented by pain, and reluctantly forced to rest, fervently invoked the help of Blessed John and, placing his hand upon the image of the sick man, found the ulcer, which had formed a scar overnight, perfectly healed the following morning, and it has never recurred since. The second healing occurred in a boy named Victor, son of Aloysius Lam-

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bert, in Naples, in the year nineteen hundred and twenty-six. This boy, not yet three years old, on the last day of January of that year, was afflicted with a very severe septic phlegmonous osteomyelitis. Since a surgical incision had been of no avail and the disease was worsening, the parents and relatives, who from the very beginning of the illness had invoked the intercession of Blessed John Leonard, offered fervent prayers; and, indeed, with a happy outcome. For while on the ninth day of February, the doctors who had been consulted declared that there was no hope of healing, and the boy was almost at the point of death, the following morning he was found healed by the very doctors, who, along with three other experts called upon for the purpose, proclaimed a miracle. Both of these miracles were discussed three times, as is customary; and finally, on the twentieth day of the month of February of the following year, we issued a decree: It is established that there are two miracles, wrought by God through the intercession of Blessed John Leonard, namely, the instantaneous and perfect healing of the priest January Nappi from a varicose ulcer on his left leg, and the healing of the boy Victor Lambert from septic phlegmonous osteomyelitis of his left femur. Subsequently, a general assembly was convened before us on the following day of March, and the esteemed son of Our Holy Church, Cardinal Raphael Charles Ross, was appointed as the Promoter of the Cause, and the following question was discussed: Whether, with the approval of two miracles, it is possible to proceed safely to the solemn canonization of the Blessed John Leonard, after the Holy See has granted him veneration. And unanimously, then...

[*Latin ed. p. 375*]

From the Acts of Pope Pius XI, 375: After obtaining the suffrage of the Fathers, Cardinals, Prelates, and Consultors, We, hoping to obtain greater light from God, postponed the publication of Our judgment until the next thirteenth day, the second Sunday of Lent. On that day, having summoned to Us Our beloved sons, the Cardinals Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Raphael Carolus Rossi, Promoter of the Cause, and Our beloved sons Alfonso Carinci, Secretary of the same Congregation, and Salvatore Natucci, General Promoter of the Faith, after celebrating the holy sacrifice of the Mass, We solemnly declared: That it is safe to proceed to the canonization of the Blessed John Leonard. After all these things had been properly carried out, so that the order established by Our predecessors with such wisdom might be observed in this matter of such importance, first of all, We summoned Our venerable brothers, the Cardinals of the Holy Roman Church, to a secret Consistory on the seventeenth day of March of this year; in which Our beloved son, Cardinal Camillus Laurenti, spoke about the life, martyrdom, and miracles of the Blessed Andrew Bobola, a martyr, a priest of the Society of Jesus, as well as about the life and miracles of the Blessed John Leonard, a confessor, a

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priest, the founder of the Congregation of Regular Clerics of the Mother of God, and the Blessed Salvatore of Horta, a confessor, a lay member of the Order of the Friars Minor; and he recounted the acts which the Congregation of Sacred Rites, after a careful examination, had deemed worthy to be admitted and approved in the causes for the beatification and canonization of these Blesseds. After this account was given, We inquired individually of the Fathers, the Cardinals; and each of the Cardinals revealed their opinion to Us. After the secret Consistory was concluded, a public Consistory was duly held, in which a solemn plea was made for the canonization of these Blesseds by the esteemed advocates of the Consistorial Hall; and this plea for the canonization of the Blessed John Leonard was eloquently delivered by the distinguished advocate, Augustus Milani. We, however, gratefully accepting what was brought to Our attention, have always held that there is nothing more important than to present these heroes of evangelical virtue in their light, so that all who are sons of the Church militant, beholding the splendor of their sanctity, may find solace in the trials and afflictions of this life, an encouragement in the arduous struggle for Christian perfection, and help in every kind of need; and furthermore, that, through the excellent and most holy deeds of these elect, all may have before them an example for admiration and imitation, and that it may be made more evident that in the present gravity of affairs, Our hope, founded on God, is strengthened and confirmed; therefore, We earnestly desire that these illustrious souls may be adorned with the ornaments of sanctity.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - An official commentary; but nevertheless, we desire nothing to be lacking in the matters and reasons by which the Apostolic See, according to its particular custom and institution, usually handles such weighty causes; therefore, we will not pronounce an inviolable judgment on our authority until, in a semi-public consistory, which they call the "S. R. E. Cardinalium," as well as all Patriarchs, Archbishops, Bishops, and Abbots of any rank who are to be present in the City, we have carefully ascertained their opinion. In the meantime, we have ordered that legitimate commentaries be given to each of them, in which a brief description is made of the lives of the Blessed Andrew Bobola, John Leonardi, and Salvatore of Horta, of their excellent deeds and the miracles obtained through their intercession by divine grace, and of all matters noted in the causes for their canonization. Therefore, all the Cardinals and prelates were summoned by us to a semi-public consistory held on the thirtieth day of the month of March, and we inquired of each one what their opinion was regarding the granting of the highest honors of sanctity to those Blesseds. When, except for the votes of those present, we learned that all agreed with our own opinion, we decreed that, on the next solemn day of Easter, that is, on the seventeenth day of the month of April, we would perform the

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triple canonization together in the Basilica of St. Peter. In the meantime, we urged all to pray to God that this work of the Church, which will bring new honor to these people, may be blessed and successful. Regarding all of these matters, we ordered that a public instrument be drawn up, with the assistance of our chosen sons, the Apostolic Protonotaries. When the most auspicious day appointed by us for the celebration of this canonization arrived, all the secular and regular clergy, the prelates and officials of the Roman Curia, as well as the venerable Abbots, Bishops, Archbishops, and Patriarchs, and the Cardinals of the Holy Roman Church, entered the Basilica of St. Peter, which was shining with countless lamps and adorned with splendid decorations, and was crowded with a vast throng of the faithful, among whom were many from Spain and Poland, and many thousands of girls from the Action Catholica, in a solemn procession with us; we then proceeded to our Cathedra and sat down. Then our beloved son, Cardinal Camillus Laurenti, Prefect of the Sacred Congregation of Rites, who was in charge of this triple canonization, through our beloved son, August Milani, Advocate of the Consistorial Hall, urgently, then more urgently, and finally most urgently requested it from us.

[*Latin ed. p. 377*]

The Acts of Pope Pius XI, page 377, record that Blessed Oaelites Andrew Bobola, John Leonardi, and Salvator from Horta were to be inscribed in the catalogue of saints through a certain oracle. However, given the importance of the matter, We did not wish to proceed until humble prayers had been offered by all to God, with the intercession of the Virgin Mary and the entire heavenly court, so that the light of the Holy Spirit might illuminate Our mind. This was indeed done with the utmost fervor by all present. Then, with all standing, and We seated on the Chair, We solemnly pronounced, drawing upon the fullness of Apostolic authority: For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic Faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequent invocation of divine assistance, and with the counsel of Our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City; We declare and define that Blessed Andrew Bobola the Martyr, John Leonardi, and Salvator from Horta are Saints, and We add them to the catalogue of Saints, decreeing that their memory should be piously observed by the entire Church on each of their respective birth days: that of Andrew Bobola on the sixteenth of May, among the Saints Martyrs; that of John Leonardi on the ninth of October, among the Saints Confessors, not Popes; and that of Salvator from Horta on the eighteenth of March, among the Saints Confessors, not Popes. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. After this formula of canonization was

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pronounced by Us, and with the assent of the venerable Camillus Cardinal Laurenti, as mentioned above, who was Our Procurator, and with the documents presented to Us by the Advocate from Milan, We ordered that these decrees be drawn up and dispatched, and We commanded that a public instrument of this very canonization be prepared by the Apostolic Notaries. Then, giving thanks to Almighty God for so great a benefit, We performed the hymn "Te Deum," which all sang with joy. First, having invoked the patronage of these new Saints, We addressed the people with a homily, in which We said: "This is the day which the Lord hath made; let us rejoice and be glad in it. Today, Christ the Lord, having conquered death, has opened to us the way to eternity; today, the militant Church shares in the joys of the triumphant Church, as three of its citizens, following in the footsteps of the Divine Redeemer, are consecrated by unerring judgment to eternal sanctity and blessedness." Then, We proceeded to announce a brief account of each of these Saints.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - The official commentary, recalling the praises of virtues, so that we may be inflamed to imitate their excellent deeds; and finally, the following words have been added at the end, which it behooves Us to reiterate in these Our Letters: "To these three [blessed individuals], We seem to have seen the Most Provident God bestow a special pledge of His benevolence; for they – amidst peoples presently disturbed by so great a turmoil of affairs – promise a new hope of better times for the Church. One of them, the glory of Poloniae, we confidently trust will implore the unity of Christians of the East and West, within whose boundaries he himself merited the palm of martyrdom; another, of the Catholic Hispaniae – restored at last to peace and concord – will foster more vigorous works of Christian life; and the third, finally, will implore ever greater increases for the sacred missions, which he himself, with indefatigable zeal, promoted and advanced. – Let them, most benignly, regard their own homeland; and let them ensure that – prevented by the contagion of errors, which seeks to drag peoples back into ancient barbarism by undermining and corrupting the very foundations of the State – in our own age, these nations continue to be the strongest bulwark of the Catholic religion and of civil order. And let them also regard the entire Church with a benevolent gaze, and together let them implore from God that, guided by His hand, emerging victorious from these present tribulations, she may achieve new triumphs, and may happily bring all peoples into the one fold of Jesus Christ. Amen." This homily, which We delivered, was accompanied by the apostolic blessing and the plenary indulgence, which We granted with all due solemnity to those present, and after the Holy Mass, which Our Venerable Brother, Januarius, Cardinal Granito Pignatelli di Belmonte, Bishop of Ostiensis

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and Albanensis, and Dean of the Sacred College, duly celebrated, We again bestowed the solemn blessing and the plenary indulgence upon the immense crowd gathered in the square, and also upon the City and the World. Therefore, this memorable ninth day of Saint John Leonard, consecrated by these Apostolic Decrees, having carefully considered all that was to be examined, with certain knowledge, We again confirm, strengthen, establish, decree, and declare to the entire Catholic Church all and each of the things which We have mentioned above concerning the fullness of apostolic power. We also command that the same faith be given to these Letters, whether transcribed or printed, as long as they are signed by the hand of an Apostolic Notary and sealed, as if they were exhibited or shown. If anyone should, by definition, decree, inscription, mandate, statute, or will, contravene these Our Letters...

[*Latin ed. p. 379*]

The Acts of Pope Pius XI, page 379, state that anyone who dares to infringe upon or, may God prevent it, to contradict or attempt to undermine the laws of Our Holy See, will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the seventeenth day of the month of April, on the Sunday of the Resurrection of Our Lord Jesus Christ, in the seventeenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITO PIGNATELLI DI BELMONTE, Dean of the Sacred College. I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARRETTI. I, Fr. THOMAS PIUS, Order of Preachers, Bishop of Porto and S. Rufinae, Cardinal BOGGIANI, Chancellor of the Holy Roman Church. I, HENRICUS, Bishop of Velletri, Cardinal GASPARRI. I, FRANCISCUS, Bishop of Tusculanus, Cardinal MARCHETTI SELVAGGIANI. I, ANGELUS MARIA, Bishop of Praenestinus, Cardinal DOLCI. I, ALEXANDER, of the title of S. Mariae in Cosmedin, Presbyter, Cardinal VERDE. I, LAURENTIUS, of the title of S. Pancratii, Presbyter, Cardinal LAURI, Major Penitentiary. I, EUGENIUS, of the title of SS. Ioannis et Pauli, Presbyter, Cardinal PACELLI. I, Fr. RAPHAËL CAROLUS, of the title of S. Praxedis, Presbyter, Cardinal ROSSI. I, PETRUS, of the title of S. Crucis in Hierusalem, Presbyter, Cardinal FUMASONI BIONDI. I, FRIDERICUS, of the title of S. Mariae de Victoria, Presbyter, Cardinal TEDESCHINI, Datary.

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380. I, Charles, Cardinal Priest of the title of Saint Bartholomew on the Island. I, Henry, Cardinal Priest of the title of Saint Mary of the New. I, Francis, Cardinal Priest of the title of Saint Cecilia. I, Aloysius, Cardinal Priest of the title of Saint Pudens. I, Charles, Cardinal Priest of the title of Saint Lawrence in Lucina. I, Peter,

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S.I., Cardinal Priest of the title of Saint Angel in the Fish Market. I, Eugene, Cardinal Priest of the titles of Saints Vitus, Modestus, and Crescentia. I, Hermenegildus, Cardinal Priest of the title of Saint Lawrence in Panisperna. I, Joseph, Cardinal Priest of the title of Saint Mary in the Wide Street. I, Camillus, Prothonotary of Saint Mary in Domnica, Cardinal. I, Nicholas, Deacon of Saint Nicholas in the Tullian Prison, Cardinal. I, Dominic, Deacon of Saint Apollinaris, Cardinal. I, Vincent, Deacon of Saints Cosmos and Damian, Cardinal. I, Frederick, Deacon of Saint Mary in the Quirinal, Cardinal. I, Maximus, Deacon of Saint Mary in Porticus, Cardinal. I, Dominic, Deacon of Saint Caesarius in the Palace, Cardinal. I, John, Deacon of Saint George in the Velabrum, Cardinal. Father Thomas Pius, O.P., Cardinal. Boggiani, Chancellor of the Holy Roman Church. Cardinal. Granito Pignatelli di Belmonte, Most Reverend. Senior Alfonso Alfridus Carinci, Vitali, Apostolic Prothonotary. Apostolic. Canon Alfridus Liberati, Canon, Apostolic Assistant for Studies. EXPEDITA from the Citadel of Gandulf on the ninth day of the month of September, in the seventeenth year. Alfridus Marini, Secretary. Angelus Pericoli, Apostolic Secretary. Registered in Canon. Ap., volume LIX, number 45. - Al. Trussardi, from the archives.

[*Latin ed. p. 381*]

Sacred Congregational Acts 381. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence XI, through successive decrees of the Sacred Consistorial Congregation, has deigned to provide for the following churches with a new pastor, namely: on November 11th, 1938. — To the Archiepiscopal Church of Camerin, the Reverend Humbert Malchiodi, Vicar General of the diocese of Placentia. — To the Cathedral Church of Senigallia, the Reverend Humbert Ravetta, Rector of the Patriarchal Seminary of Venice. On November 21st. — To the titular Archiepiscopal Church of Cius, the Reverend William Godfrey, Urban Antistite and Rector of the Venerable English College in Rome, appointed Apostolic Delegate in Britain.

SACRED CONGREGATION FOR THE EASTERN CHURCH. PROVISION FOR CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence XI, through successive decrees of the Sacred Congregation for the Eastern Church, has deigned to provide for the following churches with a new pastor, namely: on July 8th. — To the Cathedral Church of Hermopolis of the Copts, the Reverend George Baraka, Vicar General of the same diocese. On August 29th. — To the titular Episcopal Church of Ingelina, His Excellency Severios (Joseph) Valakuzhyil, appointed Apostolic Administrator of the diocese of Tiruvalla. On September 6th. — To the Archiepiscopal Church of Sehna of the Chaldeans, the Reverend Abraham

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Elias, hitherto Apostolic Administrator of the same archdiocese.

[*Latin ed. p. 382*]

Acta Apostolicae Sedis – Official Commentary, October 15th. – To the Melchite Archiepiscopal Church of Hemes, Reverend Father Athanasius Toutoundji, Superior General of the Melchite Order of Aleppo. – To the titular Archiepiscopal Church of Sergiopolis, His Excellency Father Basilium Khoury, formerly Archbishop of Hemes of the Melchites. October 17th. – To the titular Archiepiscopal Church of Misthia, His Excellency Father Georgium de Jonghe D'Ardoye, formerly titular Bishop of Amathusium in Oros, for the [Holy See].

SACRED CONGREGATION FOR RITES, REGARDING THE CANONIZATION OF BLESSED ANTONIUS MARIA CLARET, CONFESSOR OF THE POPE, AND BLESSED MARIA V., FOUNDRESS OF THE CONGREGATION OF MISSIONARY SONS OF THE IMMACULATE HEART OF MARY.

CONCERNING THE QUESTION: Whether a Commission should be appointed to resume the cause of canonization of Blessed Antonius M. Claret, Confessor of the Pope.

It seems that the most humble servant, Blessed Antonius Maria Claret, Archbishop of Traianopolis, now Saint James of Cuba, founder of the Congregations of the Sons of the Immaculate Heart of Mary and of the Teaching Sisters of the Immaculate Conception, is increasingly pleasing to God, who desires to exalt him. For, while in Hispania, wicked men, enemies of the human race, remained... and gathered together as one against the Lord and against His Christ (Psalm 2), it is said that more than twice in two centuries, members of his religious family preferred to shed their blood rather than to depart from the Church. This magnificent triumph redounds to the glory of the Father. Indeed, certain signs, attributed to the intervention of the Blessed himself, have been reported after the solemnities of beatification, which were celebrated in the Vatican Basilica on February 25th, 1934, and which seem to pave the way for his canonization. Therefore, Reverend Father Ioannes Postius, Procurator and General Postulator of the Congregation of the Sons of the Immaculate Heart of Mary, has petitioned this Sacred Congregation for Rites, that the cause of canonization be resumed.

[*Latin ed. p. 383*]

The Sacred Congregation of Rites, number 383, having been established. Therefore, on the 5th day of this month, in assemblies held at the Vatican, the Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed the following question for discussion: Whether a Commission for the Re-examination of the Cause should be appointed, and to what effect, in the case under consideration. And the Eminent and Reverend Cardinals, having considered the report of the

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Eminent Promoter, and having also pondered the letters presented by the Postulators to the Most Blessed Father, and having heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, responded: Affirmatively, if it should please the Most Holy [Apostolic See] to establish a Commission for the Re-examination of the Cause. The aforementioned acts, concerning the Most Holy Pope Pius XI, signed by the aforementioned Cardinal in his report, were ratified by His Holiness, who deigned to sign the Commission for the Re-examination of the Cause for the Canonization of the same Blessed Anthony M. Claret with his own hand. Given at Rome, on the 6th day of July, in the year of Our Lord 1938. C. Card. L. LAURENTI, Prefect. © S. A. Carinci, Secretary.

[*Latin ed. p. 384*]

Acts of the Apostolic See - Official Commentary 384

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (DIANA-ORLANDO)

Since the actual place of residence of Mr. Anthony Diana is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on January 11, 1939, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the hearing of the cause before the Rota:

Does it appear that the marriage is null in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Anthony Diana, must take care to inform him of this edictal summons.

* Henry Quattrocolo, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 12, 1938.

I. Pendola, Notary.

[*Latin ed. p. 385*]

385 Diary, of the Roman Curia.

SACRED CONGREGATION OF RITES.

Tuesday, November 15, 1938, in the Apostolic Palace at the Vatican, the

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preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the theological Consultors discussed two miracles which are alleged to have been wrought through the intercession of the Blessed Gemma Galgani, and which are proposed for her canonization.

Tuesday, November 22, 1938, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the theological Consultors gave their votes on two miracles, which are alleged to have been wrought through the intercession of the Venerable Servant of God Emilia de Vialar, foundress of the Congregation of the Sisters of Saint Joseph of the Apparition.

SECRETARY OF STATE.

BY APOSTOLIC BREVES, the Holy Father Pius XI, happily reigning, deigned to appoint:

October 17, 1938. His Excellency, the Reverend Monsignor Giorgio de Jonghe D'Ardoye, titular Archbishop of Mistia, Apostolic Delegate in Iraq.

November 20, 1938. The Most Reverend and Venerable Lord Cardinal Pietro Boetto, Protector of the Sisters of the Holy Family of Cuneo.

November 25, 1938. The Most Reverend and Venerable Lord Cardinal Vincenzo La Puma, Protector of the Ladies of the Sorrowful Mother of God (Rome).

November 27, 1938. The Most Reverend and Venerable Lord Cardinal Carlo Salotti, Protector of the Institute of Providence.

November 31, 1938. The Most Reverend and Venerable Lord Cardinal Federico Tedeschini, Protector of the Congregation of the Immaculate Conception, of the Pious Working Women of Ascoli Piceno.

December 8, 1938. His Excellency, the Reverend Monsignor Federico Lunardi, titular Archbishop of Side, Apostolic Nuncio in Honduras.

[*Latin ed. p. 386*]

Acta Apostolicae Sedis - 386 Official Commentary, November 8, 1938. The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Institute of the Sisters of the Blessed Virgin Mary Dorotea, Daughters of the Sacred Hearts, of Vicenza.

9. The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Sisters Servants of the Poor of "The Mouth of the Poor."

10. The Most Reverend and Illustrious Cardinal Eugenio Pacelli, Protector of the Institute of the Sisters of the Assumption.

21. His Excellency, the Most Reverend Monsignor Guglielmo Godfrey,

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Archbishop-elect *in titulo* of Ciò, Apostolic Delegate of Great Britain.

Assistants to the Holy See: August 22, 1938.

His Excellency, the Most Reverend Monsignor Audomaro Piante, Bishop *in titulo* of Dobero, Auxiliary of Québec.

September 6. His Excellency, the Most Reverend Monsignor Michele Giuseppe O'Brien, Archbishop of Kingston.

October 22. His Excellency, the Most Reverend Monsignor Edoardo Mulhern, Bishop of Dromore.

Apostolic Protonotaries *ad instar participantium*: December 29, 1936.

Monsignor Luigi Dolci, of the diocese of Bagnoregio.

January 24, 1937. Monsignor Andrea Skrabik, of the diocese of Mtra.

March 25, 1938. Monsignor Stefano Pavunié, of the archdiocese of Zagreb.

Monsignor Ignazio Nadrah, of the diocese of Ljubljana.

June 14. Monsignor Francesco Usenicnik, of the same diocese.

Monsignor Alessio Useniénik, of the same diocese.

Monsignor Romano Sitko, of the diocese of Tarnovia.

July. Monsignor Romano Mazur, of the same diocese.

Monsignor Enrico Hyvernat, of the archdiocese of Baltimore.

August 15. Monsignor Giuseppe Lubelski, of the diocese of Tarnovia.

August 17. Monsignor Arturo Robert, of the archdiocese of Québec.

August 18. Monsignor Edgario Larochelle, of the same archdiocese.

August 20. Monsignor Enrico Rizzi, of the diocese of Lodi.

September 14. Monsignor Leandro Fornari, of the diocese of Parma.

October 7. Prelates Domestic to His Holiness:

March 17, 1937. Monsignor Bronislao Piasecki, of the diocese of Kielce.

December 11. Monsignor Antonio Bastos, of the diocese of Brno.

January 24, 1938. Monsignor Tommaso Hudec, of the archdiocese of Olomouc.

February 5. Monsignor Giovanni Brabec, of the diocese of Hradec Kralové.

Monsignor Luigi Dudek, of the same diocese.

April 2. Monsignor Giovanni Posténi, of the diocese of Mtra.

June 13. Monsignor Guglielmo Pietro Breen, of the diocese of Pembroke.

[*Latin ed. p. 387*]

Diarium Romanae Curiae 387, 1938. Most Reverend Antimo Renaud, of the same diocese. Most Reverend Isaia Alessio French, of the same diocese. Most Reverend Giuseppe Voie, of the diocese of Ljubljana. Most Reverend Giovanni Molnár, of the Apostolic Administration of Debrecen. Most Rev-

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erend Stanislao Pardo, of the diocese of Lomza. July 26. Most Reverend Giuseppe Némethy, of the Apostolic Administration of Debrecen. Most Reverend Giovanni Mester, of the diocese of Osanád. Most Reverend Pietro Giovanni Broekx, of the diocese of Liège. August. Most Reverend Alessandro Vachon, of the archdiocese of Québec. August 18. Most Reverend Remigio Negroni, of the diocese of Bergamo. August 26. Most Reverend Rocco Migliardi (Rome). August 31. Most Reverend Tommaso Travers, of the diocese of Fort Wayne. Most Reverend Dionigi L. Manahan, of the same diocese. Most Reverend Francesco Codazzi, of the diocese of Lodi. September 14. Most Reverend Riccardo Micheli, of the same diocese. Most Reverend Pietro Panzetti, of the same diocese. Most Reverend Tommaso Pothacamury, of the archdiocese of Madras. Most Reverend Francesco Hyland, of the archdiocese of Philadelphia. September 28. Most Reverend Francesco Erman, of the diocese of Metz. October 3. Most Reverend Alfredo Santarelli, of the diocese of Larinó. October 10. Most Reverend Leone Flipo, of the diocese of Lille. Most Reverend Fiorenzo Dewailly, of the same diocese. Most Reverend Carlo Delannoy, of the same diocese. Most Reverend Salvatore Pandolfi, of the diocese of Castellammare di Stabia. Most Reverend Francesco Gemelli, of the archdiocese of Milan. June 13. June 14. June 30. July 7.

HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, may He be blessed, deigned to bestow: The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 8, 1938. Upon Mr. Antonio Jürgens Hz (Netherlands). The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 22, 1937. Upon Mr. Engineer Oscar Cermák, of the archdiocese of Prague. 1938. Upon Mr. Giorgio Denaint (France). Upon Mr. Ambrogio O'Brien, of the diocese of Pembroke. Upon Mr. Benedetto Ferretti (Rome). Upon Mr. Knight, Doctor, Counselor Clemente Morando, of the archdiocese of Turin. Upon Mr. Armando Manuel de Ocampo, of the diocese of Versailles. September 28.

[*Latin ed. p. 388*]

Acta Apostolicae Sedis - 388, Official Commentary. The Knighthood of the Order of St. Gregory the Great, civil class: July 26, 1938; August 19, 1938. To the Most Reverend Doctor Attilio Germano, of the archdiocese of Bari. To the Most Reverend Andrea Debray, of the archdiocese of Paris. To the Most Reverend Andrea Colin, of the same archdiocese. The Insignia of the Order of St. Sylvester the Pope: May 10, 1938. To the Most Reverend Carlo Pölking, of the diocese of Alba Reale. The Cross of the Order of St. Sylvester the Pope: September 23, 1937. To the Most Reverend Francesco Zelburg, of the diocese of Secovia. May 7, 1938. To the Most Reverend Nicola Triggiani, of the archdiocese of Bari. To the Most Reverend Giuseppe Lonigro, of the same archdiocese. To the Most Reverend Giovanni Boecassini, of the

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same archdiocese. To the Most Reverend Pasquale Barracano, of the same archdiocese. July 7. To the Most Reverend Angelo Biagioni, of the same archdiocese. The Knighthood of the Order of St. Sylvester the Pope: February 28, 1938. To the Most Reverend Giovanni Kasovic, of the Apostolic Administration of Tyrnau. May 7. To the Most Reverend Francesco Mazzarelli, of the archdiocese of Bari. July 26. To the Most Reverend Onofrio Bisceglia, of the same archdiocese. August 18. To the Most Reverend Giulio Cote, of the archdiocese of Québec. To the Most Reverend Ludgero Faguy, of the same archdiocese. October 8. To the Most Reverend Giuseppe Marini, of the archdiocese of Cagliari.

[*Latin ed. p. 389*]

Ann., and Vol. XXX, December 23, 1938 (Series II, Vol. V) - No. 14. ACTA APPOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA OF THE SUPREME PONTIFF. DECREES. BLESSED SALVATOR AB HORTA, A LAYMAN PROFESSED IN THE ORDER OF THE MINOR FRATRES, IS RAISED TO THE HEAVENLY RANKS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. Amidst immense wars and grave anxieties and true apostasies, by which many nations are afflicted in these calamitous times, nations which formerly followed the Gospel truth and enjoyed a prosperous and happy state. We do not cease to affirm and demonstrate Him, Whose name is above every name, the Savior of the world, Jesus Christ, Who alone can save all peoples and nations from all evils. For the solace and example of all men, We also present those men and women who, although subject to the miseries common to all men while they lived, nevertheless, with a strong and unwavering spirit, followed the footsteps of the Divine Master. Today, indeed, with God's favor, We have raised another to the highest heavenly honors and propose him as an example to the faithful, together with Blessed Andrew Bobola, a Martyr, Priest of the Society of Jesus, and John Leonardi, Founder of the Regular Clerics of the Mother of God, Blessed Salvator ab Horta, a Layman Professed in the Order of the Minor Fratres. Who, lacking all learning and priestly dignity, although he could not undertake great affairs, nevertheless, through his study of poverty, through the angelic purity of his soul, and through the voluntary sufferings of his body, so exemplified the actions of Jesus Christ.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - The official commentary depicted that, attracting countless multitudes with the splendor of holiness and wondrous miracles, he sought to bring them to a better way of life, one in harmony with the precepts of the Church, with all his strength. In the year of Our Lord one thousand five hundred and twenty, he was born from humble and poor, but truly pious, parents in the town of St. Columba de Fames,

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in the diocese of Gerona in Spain; scarcely an adolescent when orphaned by his parents, he first tended sheep, and then, together with his sister, he moved to Barcelona, where for several years he worked as a tailor; after his sister married a virtuous man, he, then twenty-one years old, decided to dedicate himself entirely to God and presented himself to the Friars Minor in the convent of St. Mary near Barcelona, humbly requesting to be received among the working brothers. In that monastery, renowned for its excellent observance, he was made a brother and assigned to the care of the kitchen; while diligently engaged in this task and other works of obedience, he was nevertheless not distracted from the intimate union with God, and often, very often, he devoutly pronounced the most holy names of Jesus and Mary. Among the other virtues with which he was endowed, his remarkable simplicity and purity of mind shone forth at that time, combined with profound humility and bodily discipline. After completing the period of probation and novitiate, he was admitted to pronounce his solemn vows and was transferred to the monastery of St. Mary of Jesus in Tortosa, famous for the austerity of the brothers' life and the strict observance of the rules. There, since the outstanding virtue and sanctity of life of this servant of God could not remain hidden, his fame quickly spread throughout the entire region, and he was called Brother Salvator by all the brothers, who considered themselves blessed if they could even once touch and kiss his garments. This opinion of his sanctity was constantly confirmed by the miracles, with which the Almighty God willed to enrich his faithful servant in abundance. From distant regions of Spain, many people flocked to him, seeking an infallible remedy for their illnesses. The large crowds that gathered caused considerable disturbance to the religious life, so the religious men, living together with the servant of God, asked the Provincial Superior to, considering the tranquility of those present, transfer Salvator elsewhere. He was indeed first sent to the town of Bellpuig and then to Ilerda, and shortly thereafter to a monastery located on a high mountain, two thousand paces from the town of Horta, in the diocese of Tortosa, where a miraculous image of the Blessed Virgin Mary was venerated with great devotion. That town is the one from which Brother Salvator subsequently received the surname "of Horta," because in that monastery, the servant of God resided for a long time.

[*Latin ed. p. 391*]

The acts of Pope Pius XI, page 391, state that he was increasingly devoted to works of piety, fasting, continence, and all manner of virtue, with such eagerness that the fame of his holiness spread throughout Spain, attracting the sick and those afflicted with any infirmity, who sought healing through the prayers of that holy man. Indeed, in this other place also, a seat of the Servant of God, with the help of the Most Blessed Virgin Mary, and solely through the sign of the cross, in the name of the Most Holy Trinity,

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countless and innumerable healings were taking place, so that, with the increasing number of people flocking to Santa Maria de Horta, not only from Spain but also from regions of France, the reputation of the Servant of God reached the ears of the Inquisitor of Aragon. He initially viewed these marvels with suspicion, but later, after examining the facts with his own eyes, he sought forgiveness from him and was granted the opportunity to remain in the monastery for some time. But even there, Brother Salvator could not remain for much longer, and around the year 1560, he was compelled to leave Horta by order of his superiors, for the same reason, namely, to restore peace and tranquility to that monastery; and, after his name was changed from Salvator to Brother Alfonso, he was sent to the town of Reus and shortly thereafter to Barcelona. There, while dedicating himself even more intensely to his sanctification, he did not cease to work miracles, the number of which is quite impossible to enumerate. The superiors in Barcelona, perhaps wishing to test the holiness of the Servant of God, presented him to the Inquisitors; who, however, after witnessing his outstanding virtue and the truth of two of his miracles, which they saw with their own eyes, dismissed him, and even asked him to pray to God for them. Nevertheless, although his innocence shone more brightly than the sun, and the humble Brother, whose thaumaturgical power was recognized by Philip II, King of the Spaniards, who showed him great honor in Madrid, still faced harsh attacks and persecutions, until he was invited by the Commissary of the Order for Sardinia, who, by order of the Minister General, had come to Barcelona to assign pious and devoted Brothers to that island, and he gladly and joyfully accepted and went with him to Calari, the capital of that island. It is said that, during the journey, a fierce storm at sea arose, but he calmed it with the sign of the cross. In Calari, he was received with a large crowd of people and with indescribable joy, having been preceded by the fame of his holiness and miracles, and he was not at all moved by such great honor; on the contrary, nothing was important to him except that which concerned the glory of God and the salvation of souls, and he humbly called himself an instrument of God for the salvation of souls for Christ. The vivid charity with which he burned, in La Charite.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis — He was vehemently urged to attend to the salvation of those around him. Therefore, he did not pass up any opportunity to teach the uneducated and ignorant the Christian doctrine, in a simple and easy manner, but in a way that was most suitable, so that it seemed as if he himself had devoted himself to theological studies. God, indeed, deigned to strengthen this zeal for souls in the humble Brother, with the gift of miracles, so that, as in Cagliari, so also elsewhere for many years, he was truly considered a thaumaturge by all, on account of the multitude and excellence of the miracles. In the same city of Cagliari, on the twentieth day

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of the month of March, in the year one thousand five hundred and sixty-seven, on the eve of the feast of Saint Joseph, as he himself had foretold, in the seventieth year of his age, the faithful servant of God, fortified with the sacraments of the Church, peacefully departed in the Lord, uttering piously the names of Jesus and Mary, which he constantly had in his mouth. For three days, his mortal remains were solemnly exposed in the monastery church, with almost the entire clergy and people coming to venerate them, and then they were placed in the chapel of Saint Francis. After the blessed death of the Servant of God, the piety and devotion of the Christian people did not cease, but rather increased, for the marvelous healings and true miracles, obtained through his intercession, did not cease, granted by the Almighty God. Therefore, Pope Sixtus V, Our Predecessor, having received a certain report* in the year one thousand five hundred and eighty-six from Francisco Gonzaga, Bishop of Mantua, concerning the sanctity of the Servant of God, his miracles, and the piety of the people, especially of Spain and Sardinia, towards him, ratified and confirmed it with Apostolic Letters, as he explained under the Fisherman's Ring, given on the third day of September of the same year. However, the ordinary process, begun by the prelates of Cagliari, Gerona, Derthusa, and Barcelona in the seventeenth century, was enriched with accounts of the sanctity of life, virtues, and miracles of the Servant of God, Salvator, from Horta. In the year one thousand six hundred and sixty-six, Philip III, King of Spain, earnestly requested Our Predecessor, Paul V, to proceed with the canonization of the Servant of God; and in response, on the fifth day of February of the same year, the Sacred Congregation of Rites replied that the canonization was to be postponed for just reasons; but it was added that, meanwhile, Blessed Salvator of Horta, with this title and miracles, should be printed and publicly carried about for the greater consolation of the faithful. With this decree, the worship that the people had given to the Servant of God for fifty years was considered legitimate and lawful. Furthermore, Pope Urban VIII, Our Predecessor, in the year one thousand six hundred and twenty-four, signed the introduction of the cause of canonization before the commission of the Holy See, and composed a proper hymn, response, and proper prayer for certain places, in honor of the Blessed.

[*Latin ed. p. 393*]

The acts of Pope Pius XI were approved. In the following year, the Apostolic Processes were begun. Their legal validity was recognized by the Auditors of the Holy Roman Rota, as was then the custom, in August of the year 1633, and in November of the same year, they declared the heroic virtue of the Servant of God; and two years later, in March, they declared the first of the proposed miracles to be valid. However, since, not long after, Pope Urban VIII issued new decrees concerning the Causes of the Servants of God, that judgment of the Auditors of the Holy Rota was not promulgated.

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Thus, the Cause of the Blessed had to traverse a long path before it reached its desired end. For the cult of the Blessed had already been rendered to him and widely spread, and had been considered legitimate and permitted by the Sacred Congregation of Rites, as we have said above, and was finally confirmed by Pope Clement XI, after legal investigations, in the year 1711; and the resumption of the Cause, in its state and with its terms, as it was then, only took place on December 14th, 1882, by order of Pope Leo XIII. Therefore, according to the norms given by Our Predecessors, with the exception made for the case, which they call, a dispensation was granted by the same Supreme Pontiff in the following year, on February 12th, for a new examination of the validity of the Processes, and after an investigation into the heroic virtues of the Blessed was carried out by the Sacred Congregation of Rites, We issued a Decree on July 3rd of the year 1927. In order to finally obtain the canonization of this Blessed Thaumaturge, We granted what was required in the case, namely a dispensation concerning the third miracle, and it was necessary to consider two miracles, invoked in the patronage of the same Blessed, after the veneration of the Blessed himself had been granted by the Apostolic See. However, since it was not considered sufficient evidence of the two prior miraculous healings presented to the Sacred Congregation of Rites, new Processes were established in the Archiepiscopal Curia of Calaritana, concerning the two healings that follow, the legal validity of which was decreed by the same Sacred Congregation on the last day of July in the year 1935. Marius Piras, son of Benvenuti, a native of Calaritana, a boy of almost ten years of age, was afflicted in September of the year 1931 with a lethal tuberculous meningitis. There was unanimous agreement among the doctors in establishing the diagnosis and the unfavorable prognosis. While the disease was so severe that, according to the judgment of the doctors, death was imminent, at the eighth hour of the afternoon of the twenty-fourth day of the same month, the boy, after being invoked by his parents and friends, and after being anointed with the oil of the lamp that burned at the altar of the Blessed, fell asleep.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis — On the aforementioned day, the patient was declared perfectly healed by a physician. This healing was judged to be a miracle by experts appointed by the Sacred Congregation of Rites. The other miracle concerns a young girl named Aurora Secchi, daughter of Angelo, from the town of Mandas, in the Archdiocese of Cagliari. In the year 1933, during the month of April, she was afflicted with a life-threatening scarlet fever, accompanied by meningitis and polyarthritis. The illness worsened, and on the third of May, the girl was brought to the very threshold of death. Shortly after midday, on the same day, her parents, having lit a candle before the wax image of the Blessed, and having anointed

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the girl with the oil of the Blessed, poured forth fervent prayers. After a few hours, Aurora was completely freed from all the symptoms of the illness. The miracle was proclaimed, and a physician, along with experts from the same Sacred Congregation, were consulted. Regarding both of these healings: after preliminary and preparatory meetings, the third was presented before Us. Finally, on the seventh and twentieth days of June of the preceding year, in the Apostolic Palace at Castel Gandolfo, We, having previously celebrated the Holy Eucharistic Sacrifice, decreed: That two miracles have been wrought by God through the intercession of the Blessed, namely: the instantaneous and perfect healing of Maria Piras from basilar tuberculosis with meningitis, and the healing of Aurora Secchi from a malignant scarlet fever with very serious meningitis and polyarthritis. Finally, to determine whether, with the approval of these two miracles, and after the granting of veneration to the Blessed by the Apostolic See from Horta, it would be permissible to proceed with the canonization of the Blessed, We summoned, on the sixth and twentieth days of October of the preceding year, to the Apostolic Palace at Castel Gandolfo, Our venerable Brothers, the Cardinals of the Holy Roman Church, Alexander Verde, the Promoter of this Cause, and other Cardinals entrusted with the safeguarding of the Sacred Rites, along with officials, prelates, and consultants, to discuss this matter; and all those present unanimously agreed in the affirmative. We, however, postponed Our decision until the first and twentieth days of the following month, namely, the last Sunday after Pentecost, the Feast of the Presentation of the Blessed Virgin Mary. And so, with God's favor, in the Vatican buildings in Rome, We solemnly performed the ceremony and decreed that it is permissible to proceed with the canonization of the Blessed from Horta. After all of this had been properly carried out, in order that the order established by Our predecessors, who were most wise in such matters, might be observed in this important matter, first of all, Our venerable Brothers, the Cardinals of the Holy Roman Church, were summoned to a secret Consistory on the seventh.

[*Latin ed. p. 395*]

On the eleventh day of March of this year, the Acts of the Holy Fathers, number XI, were convened before Us; on this occasion, Our beloved son, Cardinal Lawrence, delivered a discourse concerning the life, martyrdom, and miracles of the Blessed Andrew Bobola, a priest of the Professed Order of the Society of Jesus, as well as concerning the life and miracles of the Blessed John Leonard, a confessor, a priest, the founder of the Order of Regular Clerics of the Mother of God, and of the Blessed Salvator from Horta, a confessor, a lay member of the Order of the Brothers Minor; and he recounted the acts which the Congregation of Holy Rites, after a careful examination, had deemed worthy to be admitted and approved in the causes for the beatification and canonization of these same Blesseds. Having com-

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pleted this account, We inquired individually of the Fathers Cardinals for their votes; and each of the Cardinals revealed their opinion to Us. After a secret Consistory had been duly held, a public Consistory was properly celebrated, in which a solemn plea for the canonization of these Blesseds was delivered by the beloved sons, Advocates of the Consistorial Hall; and for the Blessed Salvator, the beloved son Augustine Lenti eloquently delivered the plea. We, receiving with a grateful heart what was requested, have promised nothing older than that these heroes of evangelical virtue should be placed in their proper light, so that all who are sons of the Church militant, beholding the splendor of their sanctity, may find solace in the trials and afflictions of this life, an encouragement in the arduous struggle of Christian perfection, and help in every kind of need; and furthermore, that from the exceptionally holy and virtuous deeds of these heavenly figures, all may have presented to them an example for admiration and imitation, and that this may more clearly demonstrate that, in the present gravity of affairs, Our hope, founded on the promises of God, is strengthened and renewed; therefore, We desire that these illustrious heavenly figures be adorned with the insignia of sanctity; but nevertheless, We desire nothing from them that is contrary to the reasons and considerations by which the Apostolic See, according to its particular custom and practice, usually handles such weighty matters. Therefore, We will not yet reveal the inviolable oracle of Our authority, until, in a semi-public Consistory, in which both the Cardinals of the Holy Roman Church and all Patriarchs, Archbishops, Bishops, and Abbots who are to be present in the City will participate, We again inquire of them. In the meantime, We have ordered that each of them should submit legitimate commentaries, in which a brief description is given of the life, exceptionally virtuous deeds, and the miracles granted by God in response to their prayers, of the Blesseds Andrew Bobola, John Leonard, and Salvator from Horta, and that all matters pertaining to the causes for the canonization of these Blesseds should be noted. Therefore, We addressed all the Cardinals and prelates, and We inquired of each of them for their opinion concerning what they thought should be decided regarding the granting of the highest honors of sanctity to these Blesseds, on the thirtieth day of March next. When,

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary. Except for those present who may have dissenting opinions, we would be pleased to know that all are of the same mind as Ours, and that, on the next solemn day of Easter, that is, the seventeenth day of April, we have decreed to celebrate a triple canonization together in the Basilica of Saint Peter. In the meantime, we urge all to pray to God that this work, which benefits the Church, may be blessed, fruitful, and successful, especially for those nations that will be most affected by this honor. Concerning all of these matters, we have

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instructed our beloved sons, accompanied by the Apostolic Protonotaries, to prepare a public document. When the most auspicious day for the celebration of this triple canonization arrived, all orders of the secular and regular clergy, the prelates and officials of the Roman Curia, as well as the venerable brothers, abbots, bishops, archbishops, and patriarchs, and the Most Reverend Fathers Cardinals of the Holy Roman Church, entered the Basilica of Vatican, which was illuminated by countless lamps and adorned with splendid decorations, and was filled with a vast multitude of the faithful, among whom were many from Spain and Poland, and also many thousands of girls from the Catholic Action, all entering with solemn ceremony together with Us; We then approached Our Chair and sat down upon it. Furthermore, Our beloved son, Cardinal Camillus Laurenti, Prefect of the Sacred Congregation of Rites, who was in charge of this triple canonization, through Our beloved son, August of Milan, Advocate of the Consistorial Hall, urgently, and then more urgently, and finally with the most urgent insistence, requested that the Blessed Andrew Bobola, John Leonardi, and Salvator of Horta be inscribed in the list of the Saints. We, however, because of the importance of the matter, did not wish to proceed until supplications had been offered by all to God, with the intercession of the Virgin Mary and the entire heavenly Court, so that the fullness of the light of the Holy Spirit might illuminate Our mind. This was indeed done with the utmost fervor by all those present. Then, with all standing, and We seated in the Chair, We solemnly pronounced, with the fullness of Apostolic authority: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation, and with the frequent invocation of divine grace, and with the counsel of Our venerable brothers, the Patriarchs, Archbishops, and Bishops present in the City, We declare and define that the Blessed Andrew Bobola, Martyr, John Leonardi, and Salvator of Horta are Saints, and We add them to the catalogue of the Saints, decreeing that their memory be observed each year by the entire Church on the day of their birth, that is, the feast of Saint Andrew Bobola on the sixteenth of May, among the Saints Martyrs.

[*Latin ed. p. 397*]

Acta Pii PP. XI 397, Ioannis Leonardi, die nona Octobris, and Salvatoris ab Horta, die decima octava Martii, among the Saints, Confessors, not Pontiffs, ought to be received with pious devotion. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. By this formula of canonization which We have published, with approving prayers, Our beloved Sons, as mentioned above, Camillus Laurenti, through the aforementioned Augustum Milani, presented to Us, We have ordered that these decrees be drawn up and dispatched, and We have commanded that a public in-

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strument of this very canonization be prepared by the Apostolic Notaries. Then, giving thanks to Almighty God for so great a benefit, all, rejoicing, sang the hymn "Te Deum," which We had begun. First, having invoked the patronage of these new Saints, We addressed the people with a homily in which We said, "This is the day which the Lord hath made; let us rejoice and be glad in it. Today, Christ the Lord, having conquered death, hath opened to Us the way to eternity; today, the militant Church shares with greater joy the delights of the triumphant Church, because three of her citizens, having followed the footsteps of the Divine Redeemer, are consecrated by unerring judgment as companions of eternal blessedness." Then We spoke briefly about each of these Saints, recalling the praises of their virtues, so that We might be kindled to imitate their excellent deeds as far as our strength allows: and finally, We added the following words at the end, which it behooves Us to repeat in these Our Letters: "To Us, it seems that God has given a pledge of His most provident benevolence in these three in Heaven; for they, in these present times, when the peoples are so troubled by many difficulties, foretell new and better times for the Church, and give hope. We trust that one of them, the glory of Poloniae, will implore the unity of Eastern and Western Christians with his prayers, in whose borders he himself won the palm of martyrdom; another, for the Catholic Hispaniae, now restored to peace and concord, will bring about more vigorous works of Christian life; and the third, finally, will pray for more and more abundant growth of the sacred missionary expeditions, which he himself, with indefatigable zeal, promoted and advanced. May they, most benignly, look upon their own countries; and may they exert their influence so that, prevented by the collusion of errors, which seek to drag the peoples back into ancient barbarism, undermining and corrupting the very foundations of the State, in Our own age, these nations may continue to be the strongest bulwarks of the Catholic religion and of civil order. And may they also look upon the entire Church with a benevolent gaze, and together, let us implore God that, emerging victorious from the present storms, He may lead it to new triumphs, and may happily bring all the nations into the one fold of Jesus Christ. Amen." After the homily which We delivered, We bestowed the apostolic blessing and the fullest.

[*Latin ed. p. 398*]

The Acts of the Apostolic See – Official Commentary: We have decreed that the indulgences granted to those present should be perpetually bestowed, and after the Sacred Pontifical Mass, which our venerable Brother, Januarius, Cardinal Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, and Dean of the Sacred College, duly celebrated, from the upper platform overlooking St. Peter's Square, before a vast throng of people, as well as to the City and the World, we again imparted the blessing and the plenary indulgence. Therefore, this distinguished ninth day of the

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month of August, dedicated to the Holy Savior from the Apostolic Gardens, with these Decrees, having carefully considered all that was to be examined, with certain knowledge, we reaffirm, strengthen, establish, decree, and declare to the entire Catholic Church, all and each of the things which we have mentioned above, concerning the fullness of the apostolic power. Furthermore, we command that the same faith be given to these Letters, even if printed, as long as they are transcribed, signed by the hand of an Apostolic Notary, and sealed, as if they were presented or shown. But if anyone should presume to infringe these Our Decrees, definitions, decrees, mandates, statutes, and will, or, with audacious temerity, should dare to contradict or attempt to undermine them, may he know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-eight, on the seventeenth day of the month of April, on the Sunday of the Resurrection of Our Lord Jesus Christ, in the seventeenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. [Signature] I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITO PIGNATELUI DI BELMONTE, Dean of the Sacred College. [Signature] I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARRETTI. [Signature]

[*Latin ed. p. 399*]

Acts of Pope Pius XI, 399:

I, Father Thomas Pius, of the Order of Preachers, Bishop of Porto and Santa Rufina, Cardinal Boggiani, Chancellor of the Holy Roman Church.

I, Henry, Bishop of Velletri, Cardinal Gasparri.

I, Francis, Bishop of Tusculum, Cardinal Marchetti Selvaggiani.

I, Angelus Maria, Bishop of Praeneste, Cardinal Dolci.

I, Alexander, of the title of Saint Mary in Cosmedin, Priest, Cardinal Verde.

I, Lawrence, of the title of Saint Pancratius, Priest, Cardinal Lauri, Major Penitentiary.

I, Eugene, of the title of Saints John and Paul, Priest, Cardinal Pacelli.

I, Father Raphael Charles, of the title of Saint Praxedis, Priest, Cardinal Rossi.

I, Peter, of the title of the Holy Cross in Jerusalem, Priest, Cardinal Fumasoli Biondi.

I, Frederick, of the title of Saint Mary of Victory, Priest, Cardinal Tedeschini, Datary.

I, Charles, of the title of Saint Bartholomew of the Island, Priest, Cardinal Salotti.

I, Henry, of the title of Saint Mary Novae, Priest, Cardinal Sibilla.

I, Francis, of the title of Saint Cecilia, Priest, Cardinal Margaggi.

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I, Aloysius, of the title of Saint Pudens, Priest, Cardinal Maglione.

I, Charles, of the title of Saint Lawrence in Lucina, Priest, Cardinal Cremonesi.

I, Peter, of the Society of Jesus, of the title of Saint Angel in the Fish Market, Priest, Cardinal Boetto.

I, Eugene, of the title of Saints Vitus, Modestus, and Crescentia, Priest, Cardinal Tisserant.

I, Hermenegildus, of the title of Saint Lawrence in Panisperna, Priest, Cardinal Pellegrinetti.

I, Joseph, of the title of Saint Mary in Via Lata, Priest, Cardinal Pizzardo.

I, Peter Maria, of the title of the Holy Trinity in Monte Pincio, Priest, Cardinal Gerlier.

I, Camillus, Prothonotary of the title of Saint Mary in Domnica, Cardinal Caccia Dominioni.

I, Nicholas, of Saint Nicholas in the Tullian Prison, Deacon, Cardinal Canali.

I, Dominic, of Saint Apollinaris, Deacon, Cardinal Jorio.

[*Latin ed. p. 400*]

Acts of the Apostolic See, 400. Official Commentary. I, Vincent, Cardinal Deacon of the Most Holy Cosmas and Damian. I, Frederick, Cardinal Deacon of Saint Mary in Aquiro, Cattani. I, Maximus, Cardinal Deacon of Saint Mary in Portico, Massimi. I, Dominic, Cardinal Deacon of Saint Caesarius in Palatio, Mariani. I, John, Cardinal Deacon of Saint George in Velabro, Mercati. Father Thomas Pius, O.P., Cardinal Boggiani, Charles Cardinal Salotti, Chancellor of the Holy Roman Church, 8. R. C. Prefect, Dominic Spolverini, Archpriest, titular of Larissa, Protonotary Apostolic, Vincent Bianchi Cagliesi, Protonotary Apostolic, Canon Alfridus Liberati, Canon, Apostolic Assistant for Studies. Expedited on the twentieth day of the month of December, in the seventeenth year, Alfridus Marini, Plumber. Alfridus Marini, Apostolic Secretary. Register in Canon. Ap., volume LIX, number 47 - Al. Trussardi, from the tabularium. APOSTOLIC CONSTITUTIONS I. CONCERNING THE MISSION *SUI IURIS* OF KARAFUTO IN JAPAN, WHICH IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC PREFECTURE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY, In those regions of the world, where many of Christ's workers diligently strive to spread the light of the Gospel, we turn our particular attention to those things which seem opportune for the wider propagation of the Kingdom of God there, and we endeavor to accomplish them without delay. Therefore, concerning the mission *sui iuris* of Karafuto in Japan, by Apostolic Letters, We

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earnestly urge, in the year of Our Lord nineteen hundred and thirty.

[*Latin ed. p. 401*]

401 The acts of Pope Pius XI, dated the eighteenth day of July, state that the Order of the Friars Minor was entrusted with the care of a mission, and that, through the increase of evangelization, the number of missionary works had begun to increase greatly. Therefore, after mature deliberation, with the advice of the Venerable Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We have decided to elevate that mission to a higher grade of dignity. Consequently, with the consent of those who are concerned, or who may presume to have an interest, as stated above, We hereby elevate, establish, and constitute the mission of Karafuto, with the same name, into an Apostolic Prefecture, with Our supreme authority, and We wish to entrust it to the care of the same Order of the Friars Minor, for the future, but always to Our satisfaction and that of the Apostolic See. Therefore, We grant to this new Apostolic Prefecture of Karafuto, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their superiors are commonly endowed and enjoy, and We likewise subject them to the same obligations and duties. We wish all of these things, as above established and constituted, to be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We decree that these documents, whether copied or excerpted, and signed by the hand of a public notary and sealed with the seal of someone constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the present documents were presented and shown. To no one shall it be permitted to infringe upon or contradict this act of elevation, establishment, constitution, concession, statute, and Our will. If anyone should presumptuously attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord nineteen hundred and thirty-eight, on the twenty-first day of May, in the seventeenth year of Our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
Sacred Congregation for the Propagation of the Faith.
Prefect.
Alfonsus Carinci, Proton.
Alfriäus Vitali, Proton.
*Loco £8 Plumbi Reg. in Carne. Ap., Vol. LIX, n. Ql - Al. Trussardi. t

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Apost. Apost.*

[*Latin ed. p. 402*]

The Acts of the Apostolic See - Official Commentary.

II. BORNE, HOLLAND. A portion is separated from the Apostolic Vicariate of Borne, Holland, which is erected into an Apostolic Prefecture named Bandjermasin.

PIUS, Servant of the Servants of God, for the perpetual memory of this event, knowing that the circumscription of missions, with the proper division of their territories, which are often very extensive, and the establishment of new missions, greatly facilitates and renders the work of evangelization more effective, and because it is indeed beneficial, when, after repeated requests made to Us by the venerable Brother Tarcisius Henry Joseph van Valenberg, Bishop titular of Comba and Apostolic Vicar of Borne, Holland, the southern-eastern part of Borne, which is situated at a considerable distance from his seat and is difficult of access, should be separated from the territory of his Apostolic Vicariate and erected into a new mission, We, after mature deliberation, with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and having gladly received the requests presented to Us, have decided to grant this, firmly hoping that it will be conducive to the more fitting and effective proclamation of the Catholic truth, and to the greater spiritual good of the faithful.

Therefore, in order that this may be accomplished, and with the consent of those whose interests may be involved, by the fullness of Our apostolic power, by these presents, We separate the southern-eastern part of Borne (commonly called "ResMentie der Zuider en Oosterafdeeling") from the territory of the aforementioned Apostolic Vicariate of Borne, Holland, and We erect and establish the territory thus separated into an Apostolic Prefecture, which We wish to be called Bandjermasin, and We decree accordingly.

Furthermore, considering that the Congregation of the Holy Family has been working diligently since the year 1926 to promote the Kingdom of Christ in that region, We entrust this new Prefecture to the care of this Congregation, for Our own and for the good pleasure of the Holy See.

Moreover, We decree that the Apostolic Vicariate of Borne, Holland, with the territory, as mentioned above, diminished, shall henceforth be called Pontiana.

Furthermore, all things are granted to the new Prefecture of Bandjermasin and to its Prefects Apostolic for the time being.

[*Latin ed. p. 403*]

The acts of Pope Pius XI establish the rights, privileges, honors, and powers with which the other prefectures throughout the world, and their ordinaries, enjoy and possess, according to common law, and we likewise

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subject them to the same burdens and obligations with which others are burdened. We wish and command that all of these things, as above established and decreed, be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the original documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this page of division, erection, constitution, commission, decree, statute, and our will. If anyone should presume to attempt such a rash act, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, in the year of Our Lord 1938, on the twenty-first day of the month of May, in the seventeenth year of Our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E
8. C. de Propaganda Fide
Praef.
Alfonsus Carinci, Proton. Apost.
Ludo vicus Kaas, Proton. Apost.
Loco £3 Plumbi
Reg. in Cane. Ap., Vol. LIX, n. 54. - Al. Trussardi.

III. CONCERNING VIENTIANE AND LUANG-PRABANG.

THE APOSTOLIC VICARIATE OF LAOS IS DIVIDED AND A NEW APOSTOLIC PREFECTURE IS ERECTED: THE APOSTOLIC PREFECTURE OF VIENTIANE AND LUANG-PRABANG.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT.

For the wider and easier expansion of the Kingdom of God, it is most beneficial to have a proper constitution of ecclesiastical jurisdictions. Since, therefore, the Apostolic Vicariate of Laos in Indochina, entrusted to the apostolic care of the Society of Missions of Paris for Foreign Lands,

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary. In the month of [omitted], concerning the territory [omitted], the venerable Brother Angelus M.

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I. Gouin, titular Bishop of Orcistus and the current Ordinary of that Vicariate, earnestly requested that a portion of the territory of that same Vicariate be separated and entrusted to the administration of other Preachers of the Gospel. Therefore, after attentive consideration of the wishes of the aforementioned venerable Brother, the Apostolic Vicar of Laos; of the beloved sons of the General Superior of the Society of Missions to Foreign Lands, mentioned above, of Paris; and of the venerable Brother Antoninus Drapier, titular Archbishop of Neocaesarea in Ponto and Apostolic Delegate to Indochina; and after mature deliberation, with the advice of the Most Reverend Fathers of the Holy Roman Church, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after having received our prayers, We have decided to grant their request. Therefore, in order that the work may be completed, and with the consent of those whose interests may be involved, We, by the fullness of Our apostolic authority, separate from the Apostolic Vicariate of Laos the civil territories which comprise the Province of Vientiane, the Province of Xieng-Khuang, or Tranr-Ninh, the Kingdom of Luang-Prabang, the Province of Huei-Sai, or Eaut-Melcong, and the Fifth Military Territory, or Phong-Sali; and together with a small part of the Province of Tnm-Ninh, which hitherto belonged to the Apostolic Vicariate of Vinh, We erect and establish a new Apostolic Prefecture, which We shall call Vientiane and Luang-Prabang, from the city of Vientiane, the capital of the French Protectorate of Laos, and from Luang-Prabang, the capital of the kingdom of the same name. We entrust this new Apostolic Prefecture to the care of the Congregation of Oblates of the Most Holy Virgin Mary Immaculate, which is already working so diligently in that region, for Our own and for the good pleasure of the Holy See, according to the terms of the present document. Therefore, We grant to this new Apostolic Prefecture of Vientiane and Luang-Prabang, and to its Prefects Apostolic, all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their Ordinaries are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations with which others are burdened. All of which, as above stated and established, We declare to be valid and effective, notwithstanding anything to the contrary. Furthermore, We decree that any copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and effect as if the original documents themselves were presented or shown.

[*Latin ed. p. 405*]

Acta Pii PP. XI 405, it is permitted. If anyone should presume with such reckless audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and

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thirty-eight, on the fourteenth day of the month of June, in the seventeenth year of Our Pontificate. Fr. TH. PIUS, G. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor. 8. R. E. 8. C. de Propaganda Fide, Prefect. Alfonsus Carinci, Proton. Apost. Ludovicus Kaas, Proton. Apost. Loco © Plumbi Reg. in Cane. Ap., Vol. LIX, ». 66 - Al. Trussardi. APOSTOLIC LETTERS TO THE VENERABLE HANDMAID OF GOD, MARIA IOSEPHA ROSSELLO, OF THE THIRD ORDER OF SAINT FRANCIS, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF OUR LADY OF MERCY. PIUS PP. XI, for the perpetual memory of the matter. — The mercy of the Lord is full of the earth, but many invoke His mercies, for He is the glory of their strength, who walk in the light of His countenance and in His ways. Relying on this Divine Mercy, Maria Iosepha Rossello, without doubt, overcame all adversities, and, although she considered herself to be nothing, and believed that she could do all things in God, who comforted her with His mercy, she demonstrated this through her actions; and therefore, she wished that even the religious Institute which she founded, for the purpose of caring for abandoned girls and for the care of the sick, should take its name from Our Lady of Mercy, since the most Blessed Virgin, Mother of God, is not only a perennial source of graces, but also herself the teacher of mercy and its dispenser; so that the daughters of her Institute might continually ask for the help of the Mother of God and give thanks, and that faithful servants of so great a Divine Mother might more easily expiate their sins through the works of mercy entrusted to them. She was born in Albissola, a seaside town in the diocese of Savona, on the twenty-seventh day of the month of May, in the year one thousand eight hundred and eighty-one, of Christian parents who practiced a small workshop for making pottery. The acts, vol. V, n. 14. — 23 - 12 - 938. 27

[*Latin ed. p. 406*]

406. On the same day, after being bathed, she was given the name Benedicta. From the lips of her pious parents, she learned the rudiments of religion, and from a tender age, she showed a disposition for piety, serving as an example in morals and conduct in Lodi. At the age of seven, she devoted herself to helping the poor, gathered young girls of her age to recite the Most Holy Rosary, and encouraged them to do good and avoid evil, leading them to the church and urging them to receive the sacraments, finding great joy in this. Soon, having reached her youthful years, she desired to serve God in some already established religious community, but at that time, she was forced to abandon her plan, both because of a lack of dowry and because of her fragile health. Meanwhile, she embraced the rule of the Third Order of Saint Francis, and she strove to follow it as an example, and she continued to foster and increase her religious vocation through prayer and pious exercises; whether within the confines of her home or in the house of some Savonese couples who wished to keep her as their most

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beloved daughter, she completely renounced worldly things, dedicating her body to service through prayer, fasting, and tireless work, constantly thinking of things that are of God, so that she might be holy in body and spirit, and she firmly embarked on the path of Christian perfection. Finally, in the year 1837, on August 10th, she laid the first foundations of her Institute. With the approval, indeed, the encouragement, of the Bishop who then governed the Church of Savona, and with the help of benefactors, she established herself in a small house, as a Handmaid of God, with three companions added to her; and there, she courageously began her work under the protection of the most holy Mary of Mercy, whose venerable image in Savona had been redeemed with a golden diadem by Pope Pius VII, her predecessor, not many years before, and under the patronage of her most pure Spouse, Saint Joseph; so that, from that time on, she even changed her own name, Benedicta, to Maria Giuseppa, because of her faithful devotion to the Mother of God and her Spouse. Just as a mustard seed, which, when sown in the earth, is the smallest of all the seeds, but when sown, it grows and becomes larger than all the herbs, and produces large branches, so that the birds of the heavens can dwell under its shade (Mark 4:31-32), so too, the small religious family founded by the Handmaid of God flourished in a wonderful way; for within a space of forty years, she was able to establish nearly seventy houses of her Institute, both in Italy and in the United States, and to provide them with everything necessary. But to complete her work, the Founder faced many difficulties and great obstacles. However, thanks to God, the virtues of the Venerable Handmaid of God were not wanting, nor was the obedience and love of her daughters.

[*Latin ed. p. 407*]

In the Acts of Pope Pius XI, page 407, is mentioned the most beloved mother, who, with tireless effort, sought to lead each and every one of her daughters to perfection, whether through word or writing. Venerable Maria Iosepha, who, despite suffering from a serious illness in the later years of her life, received much with veneration from the Bishop of Savona regarding the Rule and the religious habit. She diligently directed the Institute of the Daughters of Our Lady of Mercy until her death, undoubtedly achieving the goals that had been set for it. Indeed, from the very beginning of the Institute, during a time when a deadly plague was ravaging Liguria, the Daughters of Our Lady of Mercy, at the urging and initiative of the pious mother Maria Iosepha, refused to engage in any form of ministry that would involve tending to the sick day and night; instead, they managed several hospitals that had been entrusted to them, bringing great spiritual benefit and even temporal relief to the sick. Furthermore, in order to instruct the flock of Christ in the truths of the faith, Venerable Maria Iosepha established numerous hostels, colleges, and schools for women and girls, and she urged her daughters to constantly consider the good that could be

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achieved through these works; and thus, the daughters faithfully followed the mandate of their Mother. As a result, the Institute of the Daughters of Our Lady of Mercy has, to this day, produced and achieved the most abundant fruits, both for religious and civil society. But these salutary fruits are, above all, the result of the prudent and provident care of Venerable Maria Iosepha. She was indeed a vigilant mother to her sisters, always concerned about the genuine vocation of the young women to serve God. She readily accepted those who, although poor and lacking a dowry, were proven to have such a vocation, and she received them into the holy religious life, observing the Rule, with herself leading the way through prudence, charity, and example, so that no one would be excused from fulfilling their duties, even if they were infirm. Moreover, she proved herself to be a teacher to her daughters in all virtues. She herself exemplified virgin purity, profound humility, consummate prudence, active concern for the salvation of souls, fortitude in adversity, love of poverty according to the Gospel, and great trust in Divine Providence and mercy. But these virtues were all nurtured and brought forth by her fervent love for God and her love for her neighbor, for whose spiritual and physical well-being she devoted herself entirely. It is also worth remembering her zeal in promoting ecclesiastical vocations, and the assistance she readily and willingly provided to the Work of Redemption of Negro Girls. Furthermore, she burned with immense fervor for Jesus Christ, hidden under the veils of the Eucharist, and she constantly contemplated the Passion of the Lord, just as the Most Blessed Virgin and her most chaste Spouse were always held in special affection by her. She loved her guardian angel, Saint John the Baptist,

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary. Vincent, chosen by Paul as an effective patron of his own works before God, was venerated. Finally, after many labors in Fratta and a long illness, at the age of sixty-nine, the Servant of God passed away in the house of the Daughters of Our Lady of Mercy, in Savona, having lived a most pious and religious life. This occurred in December, on the eve of the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, in the year one thousand eight hundred and eighty-eight. Her body was then buried in the public cemetery, accompanied by a large number of citizens of all kinds; however, when the opportunity arose, it was transferred to the principal house of the Institute in Savona; and there, in a marble sarcophagus, which was located under a suitable shrine in a garden surrounded by cypresses, it remained until, after a proper examination completed in the year one thousand nine hundred and seventeen, it was piously placed before the main altar of the aforementioned temple, in a place prepared by her most beloved Matron. Due to the fame of her virtues, by which the Servant of God shone even during her mortal life, and also due to certain extraordi-

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nary events, by which, after her death, God was said to confirm the sanctity of His Servant, the question of conferring the honors of the blessed upon the Servant of God was initiated through ordinary procedures, and a cause was begun before the Congregation of Sacred Rites, so that, through a decree issued on the twentieth of July, in the year one thousand nine hundred and twenty-four, We ourselves signed the Introduction of the Cause. And this, once introduced, after overcoming some preliminary judgments, progressed so that soon even the virtues of the Venerable Servant of God Mary Rosepha Rossello were discussed, which We approved and declared to be endowed with heroic qualities, on the fourteenth of the kalends of April, in the year one thousand nine hundred and thirty-six. Then, the question of two miracles, which were said to have been wrought by God through the intercession of the same Venerable Servant, was considered. After two Congregations, namely a preparatory and a preparatory one, and also another general Congregation, which was held before Us on the fifth of April of this year, after all matters were investigated with the utmost diligence, We ourselves, on the tenth of the aforementioned month, namely on Palm Sunday, declared that the proposed miracles were established, and therefore it was possible to proceed further in the case. Since a judgment had been rendered on the heroic virtues and on the miracles, the question to be discussed was whether the Venerable Servant of God could safely be reckoned among the blessed in Heaven. This doubt was proposed by Our beloved Son Raphael Charles, Cardinal Rossi, of the Holy Roman Church, today.

[*Latin ed. p. 409*]

The Acts of Pope Pius XI, page 409. In the general assembly held before Us in the Apostolic Palace near Gandulf, on the tenth day of May of this year, and with all present, both Cardinals and Consultors of the Sacred Rites, unanimously gave an affirmative response. However, in this matter of such great importance, We hesitated to reveal Our mind until, after fervent prayers, We received assistance from the Father of Lights. When We had finally deliberated, on the twenty-sixth day of May aforesaid, on the solemnity of the Ascension of Our Lord Jesus Christ, with Our beloved sons Cardinal Lawrence of the Holy Roman Church, of blessed memory, who at that time presided over the Congregation of Sacred Rites, and Cardinal Charles Rossi of the Holy Roman Church, Relator of the Cause, and also with Our beloved sons Alphonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, Promoter of the Holy Faith, We decreed that it was safe to proceed to the beatification of the Venerable Handmaid of God, Maria Iosepha Rossello.

Therefore, especially for the Institutes of the Daughters of Our Lady of Mercy, who fulfill their vows, We, by Our Apostolic authority, and by the tenor of these present letters, grant the faculty that the aforementioned Ven-

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erable Handmaid of God, Maria Iosepha Rossello, Founder of the praised Institute of the Daughters of Our Lady of Mercy, be henceforth called by the name of BLESSED, and that her body and relics, although not to be carried in solemn processions, be presented for the public veneration of the Christian faithful; and We also permit that images of the same Handmaid of God be reproduced.

Furthermore, by the same authority, We grant that a Mass be celebrated and an Office recited for her each year, with readings and prayers proper to her, approved by Us, according to the rubrics, but only in the diocese of Savona, in which the Handmaid of God was not only born, but also passed away to the Lord, and also in temples and chapels, wherever they are located throughout the world, which are used by both the Institute of the Daughters of Our Lady of Mercy and the Order of the Friars Minor, by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, both secular and religious, to the temples or chapels in which the feast is celebrated, as is fitting.

Finally, We grant that the solemnities of the beatification of the Venerable Handmaid of God, Maria Iosepha Rossello, Founder of the aforementioned praised Institute of the Daughters of Our Lady of Mercy, be celebrated in the diocese of Savona, and also in the aforementioned temples or chapels, on days designated by legitimate authority, within one year from the same solemnities celebrated in the Most Holy Patriarchal Basilica of Vatican.

Notwithstanding the Constitutions and Ordinances of Apostolic...

[*Latin ed. p. 410*]

Acts of the Apostolic See – Official commentary on pontifical acts, as well as decrees concerning the cult, and other matters whatsoever. We wish that to the copies of these Letters, even those printed, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites, and are sealed with the seal of that same Congregation, the same faith be given in judicial disputes also, so that they may be held to signify Our will, as shown in these Letters. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixth day of November, in the year 1938, in the seventeenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

MOTU PROPRIO CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRIBUNALS IN ITALY FOR DECIDING CASES OF NULLITY OF MARRIAGE.

PIUS PP. XI

How diligently the Holy Mother Church, throughout the centuries, has safeguarded the rights and the integrity of the Sacrament, this is testified to by all history, as We recently briefly indicated in the Encyclical Letter «Casti connubii». And rightly so, since Christian marriage not only tends

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to the spiritual and temporal good of the spouses, but is divinely ordained, above all, for the procreation of children, so that the human race, according to God's precept, «may increase and fill the earth»; and therefore, marriage is both for the Church and for the Republic a true and unique source.

Since marriage itself consists in a contract raised to the dignity of the Sacrament, it can sometimes happen that the contract itself, and consequently the Sacrament, is subject to nullity, either because the spouses were incapable of contracting marriage, or because they were hindered by some impediment of canonical law, or because they gave their consent under duress, or because they did not express their consent in a valid manner, and so forth. In these cases, it belongs exclusively to the Church to judge the validity or nullity of the marriage, which employs ecclesiastical tribunals established according to canon law, and which are bound to proceed according to the norms laid down for such a serious matter, as has been recently and prudently provided for by the Instruction of the Sacred Congregation concerning the Discipline of the Sacraments, dated August 15, 1936, which We wish to confirm with these Apostolic Letters issued by Motu Proprio.

[*Latin ed. p. 411*]

The acts of the Holy Fathers, XI, 411, are valid for all tribunals, except for the Apostolic tribunals, which are subject to their own specific norms. How difficult it is to determine whether, in a particular case, the Sacrament of Matrimony is valid or not, anyone can easily understand if they consider the nature of the controversy to be resolved by the tribunal. It also seems superfluous to declare the dangers and damages that, due to a fortuitous error, either in law or in fact, committed by a judge, can arise for the parties, for the matrimonial institution itself, and for the goods, whether of the family or of civil society itself. If the most wise King Solomon was compelled to humbly cry out to the Lord: "Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people, which is so numerous?" (1 Kings 3:9), and that was concerning temporal judgments, not spiritual ones, how much more excellence, or virtues, whether moral, or of science, or of prudence, or of ingenuity, have we considered necessary for ecclesiastical judges, so that they may be equal to their task? Therefore, the aforementioned Instruction rightly states: "Given the gravity and difficulty of these cases, both with regard to the procedural laws to be observed, and with regard to the intrinsic merit of the cause itself, it is the duty of the Bishops, with a heavy burden on their consciences, to carefully and diligently select priests, whose prudence and integrity are above all exceptions, and who are endowed with a degree or at least a license in Canon Law, or, if not, who truly possess legal knowledge and experience."

Therefore, it is quite clear why, in Italy, where, due to the large number

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of dioceses, many consist of a small territory and a small clergy, the Ordinaries are often faced with a serious, indeed sometimes insurmountable, difficulty in appointing truly expert officials and judges to their tribunals. And so, if this difficulty is considered, it becomes clear the necessity of assigning certain tribunals, fewer in number, to deal with matrimonial cases, which, with absolute certainty, can properly and commendably perform their own function.

After the Sacred Congregation for the Discipline of the Sacraments, after many years of work, carefully gathered information about the tribunals and matrimonial cases from the Ordinaries of Italy, and after receiving their opinions, and after having requested the opinions of experts on this matter, the entire matter was presented to us in its plenary meetings on July 22nd of the current year, with the Most Eminent Fathers of the Sacred Congregation for the Consistorial Affairs also present, to be decided by us. Therefore, after maturely considering the opinions of the Most Eminent Fathers, by Motu Proprio, with certain knowledge and by the fullness of Apostolic authority, we have decreed and decided the following:

[*Latin ed. p. 412*]

I. Each region, whether conciliar or ecclesiastical, within Italy shall constitute a single jurisdiction, and each shall have a regional tribunal for the examination and decision of cases concerning the nullity of marriages. Therefore, in the first instance, cases from the following regions shall be heard by the following tribunals: 1) Piedmont, at Turin; 2) Lombardy, at Milan; 3) Liguria, at Genoa; 4) Emilia, at Modena; 5) Venice, at Venice; 6) Romagna, at Bologna; 7) Etruria, at Florence; 8) Umbria, at Perugia; 9) Picenum, at Fermo; 10) Latium, at the Tribunal of the Vicariate of Rome; 11) Abruzzo, at Chieti; 12) Benevento, at Benevento; 13) Lucania and Salerno, at Salerno; 14) Campania, at Naples; 15) Apulia, at Bari; 16) Calabria, at Reggio; 17) Sicily, at Palermo; 18) Sardinia, at Cagliari.

II. For the examination of the aforementioned cases on appeal, while always preserving the faculty of directly appealing to the Sacred Roman Rota, according to canon 1599, § 1, n. 1 of the Code of Canon Law, to which the Vicariate of Rome shall always appeal, the following procedure shall be followed: Cases initially heard by the tribunal of Genoa shall be referred to the tribunal of Turin; cases heard by the tribunal of Milan shall be referred to the tribunal of Genoa; cases heard by the tribunals of Turin and Venice shall be referred to the tribunal of Milan; cases heard by the tribunal of Bologna shall be referred to the tribunal of Venice; cases heard by the tribunals of Florence and Modena shall be referred to the tribunal of Bologna; cases heard by the tribunals of Perugia and Fermo shall be referred to the tribunal of Florence; cases heard by the tribunals of Naples and Cagliari shall be referred to the tribunal of the Vicariate of Rome; cases heard by the tribunals of Palermo, Reggio, Salerno, and Benevento shall be referred

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to the tribunal of Naples; cases heard by the tribunals of Bari and Chieti shall be referred to the tribunal of Benevento.

III. Officials, judges, promoters of justice, defenders of the bond, and other administrators of these tribunals – with the exception of the Vicariate of Rome, whose officials, judges, etc., shall be appointed for a definite term by the Most Holy Pontiff, upon the proposal of the Most Eminent Cardinal Vicar of Rome – shall be selected and appointed for a definite term by the Most Reverend Ordinaries in the respective regional assemblies.

IV. The Sacred Congregation for the Discipline of the Sacraments shall define the rights and duties, as well as the procedures, of these tribunals, including the time at which the aforementioned provisions shall be put into effect, as well as temporary regulations relating to pending cases.

V. The Sacred Congregation for the Discipline of the Sacraments shall diligently and zealously, in the exercise of its office, ensure that both the officials and the judges,

[*Latin ed. p. 413*]

The Acts of Pope Pius XI, 413, therefore, let those who promote justice and defend the bonds of marriage diligently and properly fulfill their duties, according to the norms established or to be established by the Holy Office. We decree this, notwithstanding anything to the contrary, even if certain matters deserve special mention. Given at Rome, at St. Peter's, on the eighth day of December, in the Feast of the Immaculate Conception of the Blessed Virgin Mary, in the year of Our Lord 1936, in the seventeenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 414*]

414. From the *Acta Apostolicae Sedis* – Official Commentary. SACRED CONGREGATION CONSISTORIAL. Decree concerning the alteration of the boundaries of the dioceses of BITURGENSIS and CIVITATIS CASTELLI. Since it has been requested from the Apostolic See that a portion of the territory of the parish of St. Lawrence in Cospaia, in the diocese of Civitatis Castelli, be separated, and be incorporated into the parish of St. John the Baptist in Trebbio, in the diocese of Biturgensis; and, conversely, that a portion of the territory of the parish of St. Nicholas in S. Francisco, in the diocese of Biturgensis, be separated from it and be assigned to the parish of St. Lawrence in Cospaia, in the diocese of Civitatis Castelli, so that the boundaries of the aforementioned dioceses may coincide with the boundaries of the civil provinces of Perugia and Arezzo; Our Lord, Pope Pius XI, by Divine Providence, having received the favorable opinion of the Most Reverend Bishops of both dioceses, and considering this to be for the good of the faithful, has deigned to favorably decree the requested alteration of boundaries. Wherefore, by the present Consistorial Decree, that portion of the territory of the parish

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of St. Lawrence in Cospaia which is located within the boundaries of the province of Arezzo, is separated from it and permanently assigned to the parish of St. John the Baptist in Trebbio, in the diocese of Biturgensis; and, likewise, that portion of the territory of the parish of St. Nicholas in S. Francisco, which is located within the province of Perugia, is separated from it and permanently assigned to the parish of St. Lawrence in Cospaia, in the diocese of Civitatis Castelli; thus altering the boundaries of both dioceses in this manner. Furthermore, His Holiness has deigned to entrust the execution of this decree to the Most Reverend Monsignor Pompeius Ghezzi, Bishop of Biturgensis, granting him the necessary and appropriate powers, including the power to delegate, to any man in ecclesiastical dignity, to carry out the aforementioned purpose.

[*Latin ed. p. 415*]

The Sacred Congregational Congregation decrees that, as soon as possible, an authentic copy of the executed act should be sent to this Sacred Congregational Congregation. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 22nd of October, 1938. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

II. APPOINTMENTS OF CHURCHES

Our Lord, Pope Pius XI, by the divine Providence, has, through successive decrees of the Sacred Congregational Congregation, provided for the following churches with new pastors:

On December 3rd, 1938:

— To the titular episcopal church of Aeliae, the Reverend David Mathew, from the archdiocese of Cardiff, was appointed as an Auxiliary to the Most Reverend and Venerable Cardinal Hinsley, Archbishop of Westminster.

On December 6th:

— To the cathedral church of Brigantia, the Most Reverend Abilio Vaz das Neves, formerly Bishop of Cochin.

On December 10th:

— To the cathedral church of Ferns, the Reverend James Staunton, Canon of the Cathedral Chapter and Rector of the Seminary of Ossory.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCHES

By Divine Providence, Our Most Holy Father Pius XI, through successive decrees of the Sacred Congregation for the Eastern Churches, has deigned to provide new pastors for the following churches: on September 30, 1988.

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— To the titular bishopric of the Church of Batnae, he appointed the Reverend Gabriel Naamo, whom he appointed Apostolic Administrator for the Chaldeans of Syria, Lebanon, the Upper Jazira, and Hatay (Alexandretta).

On October 15.

— To the titular bishopric of the Church of Comana in Armenia, he appointed the Reverend Suleiman Kutchuk Ousta, whom he appointed Auxiliary to the Patriarch of the Chaldeans of Babylon for the Chaldean patriarchal diocese of Mossul.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

By the following decrees, given to promote the Christian Name, Our Most Holy Father Pius, by Divine Providence, Pope XI, has deigned to provide for the following churches: on November 8, 1988.

— To the titular bishopric of the Church of Ascalon, he appointed the Reverend Father Paul Mazò, of the Congregation of the Most Sacred Hearts of Jesus and Mary (Picpus), whom he appointed Apostolic Vicar of the Islands of Tahiti.

On November 19,

— To the titular bishopric of the Church of Rusicade, he appointed the Reverend Father William Rice, S.J., whom he appointed Apostolic Vicar of Belize.

[*Latin ed. p. 417*]

Diarium Romanae 417

DIARIUM ROMANAE CURIAE

Thursday, December 15, 1938. The Holy Father received, in a solemn audience, His Excellency, Mr. Santos Dominici, Extraordinary Envoy and Plenipotentiary Minister of Venezuela, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

Tuesday, December 6, 1938, in the Apostolic Palace of Saint Callistus, in the presence of the Most Eminent and Reverend Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites and Promoter of the cause of canonization of the Blessed Mary of Saint Euphrasia Pelletier, foundress of the Sisters of the Good Shepherd, the same Sacred Congregation of Rites was convened, in a preliminary session, with the participation of the Reverend Prelate Officials and theological Consultors, for the discussion of two miracles, which are asserted to have been wrought through the intercession

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of the aforementioned Blessed One, and which are proposed for her solemn canonization.

Tuesday, December 13, 1938, in the Apostolic Palace of Saint Callistus, in the presence of His Eminence, the Reverend Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites and Promoter of the cause of beatification of the Venerable Servant of God, Mary Crucified of Rosa, foundress of the Congregation of the Handmaids of Charity, the Sacred Congregation of Rites was convened in a preliminary session, with the participation of the Reverend Prelate Officials and theological Consultors, to discuss two miracles which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God.

Tuesday, December 20, 1938, in the Vatican Apostolic Palace, the Sacred Congregation of Rites was convened with the participation of the Most Eminent and Reverend Cardinals and the Reverend Prelate Officials, in which was discussed the introduction of the cause of beatification and canonization of:

1) The Servant of God, Luigi Guanella, priest and foundress of the Congregation of the Servants of Charity and of the Daughters of Saint Mary of Providence;

2) The Servant of God, Clelia Barbieri, foundress of the Sisters of the Minim Order of the Sorrowful.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary. The following matters were also discussed concerning the revision of writings: B) of the Servant of God, Marco Antonio Barbarigo, Cardinal and Bishop of Montefiascone; 4) of the Servant of God, Pietro Monnereau, Priest and founder of the Congregation of the Sisters of the Sacred Hearts; 5) of the Servant of God, Pietro Giuseppe De La Clorivière, Professed Priest of the Society of Jesus; 6) of the Servant of God, Bartolo Longo; 7) of the Servant of God, Pier Giorgio Frassati; 8) of the Servant of God, Maria of the Sacred Heart of Jesus, foundress of the Institute of the Handmaids of the Sacred Heart of Jesus.

SECRETARY OF STATE. By Letters of the Secretary of State, the Holy Father Pius XI, reigning happily, deigned to appoint:

November 24, 1938. The Most Eminent and Reverend Cardinal Giuseppe Pizzardo, Member of the Sacred Congregation for the Propagation of the Faith.

December 3. His Excellency and Reverend Monsignor Francesco Morano, Consultor of the Supreme Sacred Congregation of the Holy Office.

By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint:

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November 12, 1938. The Most Eminent and Reverend Cardinal Domenico Jorio, Protector of the Perpetual Adorers of the Most Holy Sacrament (Rome).

November 14. The Most Eminent and Reverend Cardinal Carlo Salotti, Protector of the Congregation of the Servants of Charity (Como).

November 14. The Most Eminent and Reverend Cardinal Carlo Salotti, Protector of the Institute of the Daughters of Saint Mary of Providence (Como).

November 23. The Most Eminent and Reverend Cardinal Vincenzo La Puma, Protector of the Compassionate Sisters, Servants of Mary (Castellammare di Stabia).

November 28. The Most Eminent and Reverend Cardinal Federico Tedeschini, Protector of the Institute of the Pious Mistresses "Venerint" (Rome).

[*Latin ed. p. 419*]

Diarium Romanae Curiae 419, November 30, 1938. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Institute of the Trinitarian Sisters of Valence (France). December 3. The Most Reverend and Illustrious Cardinal Raffaello Carlo Rossi, Protector of the Institute of the Adoratrice Sisters of the Most Holy Sacrament of Rivolta d'Adda (Cremona). December 5. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Congregation of the Sisters of the Poor. December 5. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Missionaries of Africa (White Fathers). December 9. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Helpers of Purgatory. December 14. The Most Reverend and Illustrious Cardinal Federico Tedeschini, Protector of the Institute of the Daughters of St. Francis de Sales of Lugo di Romagna (Imola). December 16. The Most Reverend and Illustrious Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the "Pious Mothers of Laziness" (Verona). December 20. The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Brothers of Our Lady of Lourdes (Oostaker, Ghent). December 22. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Order of the Servants of Mary. December 22. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Institute of the Sisters Martellati, Servants of Mary (Pistoia). NECROLOGY, October 28, 1938. Monsignor Bartolomeo Stanislao Wilson, titular Bishop of Acmonia. November 14. Monsignor Camillo van Ronslé, titular Bishop of Timbriade. November 26. Monsignor Antonio Bahaban, Bishop of Caesarea of Cappadocia of the Armenians. Monsignor Giuseppe Teodorowicz, Archbishop of Lviv of the Armenians. December 4. Monsignor Alfonso Archi, Archbishop and Bishop of Cesena. Monsignor Donaldo Martin, Bishop of Argyll and the Isles. Monsignor

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Goffredo Zaccherini, titular Bishop of Memphis.

[*Latin ed. p. 420*]

Acts of the Apostolic See – Official Commentary 420. PAPAL COMMISSION FOR BIBLICAL AFFAIRS. NOTICE REGARDING AWARDS TO BE GRANTED BY THE PAPAL BIBLICAL COMMISSION. The Papal Biblical Commission, in the year 1939, will award two prizes, each of one hundred dollars, for dissertations on a biblical subject. The subjects to be treated are: 1. For the first prize: Did Ignatius of Antioch know the fourth Gospel? The texts, both of the fourth Gospel and of St. Ignatius, must be presented in the Greek language. 2. For the second prize: Charity towards one's neighbor in the Old Testament. The right to compete for the first prize is open only to those who are enrolled as auditors in a theological course at a Major Seminary. The right to compete for the second prize is open only to those who attend schools of a theological faculty or university, to which it is permitted to confer academic degrees. The dissertations may be written in Latin, English, French, German, Spanish, or Italian, but they must be typed. The name of the author will not be indicated on the dissertation itself, but on a separate sheet, along with the name of the Seminary or Faculty or University of which the author is a student, and with the attestation of the Rector or Professor of Sacred Scripture. This sheet must be marked externally with the title, repeated at the beginning of the dissertation, and, along with the dissertation itself, must be sent to the undersigned Secretary of the Papal Biblical Commission in Rome by October 31, 1939. The awarding of the prizes will be decided by the Most Reverend Cardinals who preside over the Papal Biblical Commission, according to the legitimate votes of the Reverend Doctors Consultors of the same. If necessary, the established prizes may also be awarded in equal or proportional parts to two candidates. The decision will be made public in the Acts of the Apostolic See. Rome, October 31, 1938. N. 1. John Baptist Frey, C.S.Sp., Secretary. 1. To the Reverend Father Giovanni Battista Frey, Secretary of the Papal Biblical Commission, via Santa Chiara, 42, Rome (117).

[*Latin ed. p. 421*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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[*Latin ed. p. 423*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

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I. DECRETAL LETTERS

1938, April 17.

* Blessed Andrew Bobola, martyr, priest of the Society of Jesus, is raised to the honors of the Saints by the Holy Church.

* The honors of the Saints are conferred upon Blessed John Leonard, founder of the Congregation of Clerics Regular of the Mother of God.

* Blessed Salvator from Horta, a lay professed member of the Order of Friars Minor, is raised to the honors of the Saints.

II. APOSTOLIC CONSTITUTIONS

1937, June.

July.

* The Apostolic Vicariate of Hankow in China is divided, and a new

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Prefecture, "of Suihsien," is established.

* The Diocese of Osaka in Japan is divided, and a new Apostolic Prefecture, "of Kyoto," is established.

* The Apostolic Vicariate of Changsha is divided, and a new Apostolic Prefecture, "of Siangtan," is established.

* The mission "sui iuris" of Loangwa is raised to the rank and dignity of an Apostolic Vicariate, without alteration of its boundaries.

* The Apostolic Vicariate of Tsingtao is divided, and a new Apostolic Vicariate, "of Ichowfu," is established.

* A portion of the territory of the mission "sui iuris" of Loangwa is separated and attached to the Apostolic Vicariate of Nyassa in Central Africa.

[*Latin ed. p. 424*]

Index 424 1937 » » » » » » » » » » » » » » » July, a chronological digest of documents.

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2. Quilon. – A portion of the territory of the Quilon Diocese is separated, from which a new Diocese, "Trivandrum," is established, to be entrusted to the Order of Discalced Carmelites; the Quilon Diocese, however, is entrusted to the secular clergy. 90

3. Taubaté. – The territory of the Taubaté Diocese is divided, and a new Diocese, "Lorena," is established. 56

August 4. Luxembourg. – The Luxembourg Diocese is divided, and a new territorial Abbey of "Saint-Maurice et Saint-Maur" is established. 93

September 26. Cryptoferrata. – The Cryptoferrata Monastery, near the City, is erected into an Abbey "Nullius," or Exarchic Monastery, and is entrusted to monks of the Byzantine Rite; its boundaries, rights, and privileges are established. 183

October 26. Planensis Graecorum. – A new Diocese, or Eparchy, of the Planensis Graecorum is established from parishes of the Byzantine Rite, separated from the Archdioceses of Monreale and Palermo. 213

November 9. Tokyo. – The Tokyo Archdiocese is divided into two parts, of which one will form the territory of the Tokyo Archdiocese, and from the other, a new Diocese, "Yokohama," is established, a suffragan of the Metropolitan Church of Tokyo. 186

23. Urmia and Sehna. – The boundaries of the Chaldean Dioceses of Urmia and Sehna are changed. 217

28. Calbayog. – A portion of the territory of the Calbayog Diocese, on the Philippine Islands, is separated, from which a new Diocese, "Palo," is established, a suffragan of the Metropolitan Church of the Name of Jesus,

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or of Caebu. 245

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3. Of Bondo. – The Prefecture "of Bondo" is raised to an Apostolic Vicariate. 248

4. Of Shihtsien. – The "sui iuris" Mission of Shihtsien in China is erected into an Apostolic Prefecture. 250

9. Trenton. – The Trenton Diocese is divided, and a new Diocese, "Camden," is established. 251

10. Newark-Paterson. – A portion of the territory of the Newark Diocese is separated, from which a new Diocese is established, under the name of "Paterson." 253

11. Louisville-Owensboro. – A portion of the territory of the Louisville Diocese is separated, from which a new Diocese is established, to be called "Owensboro." 256

12. New York-Newark. – From the ecclesiastical Province of New York, the Dioceses of Newark and Trenton.

[*Latin ed. p. 425*]

Index of documents arranged in chronological order 425. The dioceses of Paterson and Camden are joined, forming a new ecclesiastical province, from the Diocese of Newark, which is raised to the rank of metropolitan see, to be called "Newark." 258, December 10, 1937. Cincinnati and Louisville. The Diocese of Louisville is separated from the Archdiocese of Cincinnati, and a new ecclesiastical province is formed consisting of the Diocese of Louisville as the metropolitan see, and the dioceses of Owensboro, recently established, Covington, and Nashville as suffragan sees. 260. " " 18. In the City. The titular see of St. Thomas in Parione in the City is transferred to the church of St. Mary in Vallicella. 191, January 8, 1938. Trichinopoly. The Diocese of Trichinopoly is divided, and a new Diocese, "Madurai," is established. 192. " " " Of Broken Hill. A portion of the territory of the Apostolic Prefecture of Broken Hill is separated, and a new Apostolic Prefecture is established, to be called "of Isdola," and entrusted to the Order of Friars Minor Conventual. 277. " " " Of Saigon. A portion of the territory of the Apostolic Vicariate of Saigon in Indochina is separated, and a new Apostolic Vicariate is established, to be called "of Vinh-Long," which is entrusted to native clergy. 279. " " " Of Kienning. The "sui iuris" mission of Kienning is raised to the rank and dignity of an Apostolic Prefecture, under the name "of Kienow." 281. February 9. Of Beni. The "sui iuris" mission of Beni in the Belgian Congo is raised to the rank of Apostolic Vicariate. 282. " " " Of Wuchow. A portion of the territory of the Apostolic Prefecture of Wuchow is separated, and a new Prefecture is established, under the name "of Kweilin." 310. " " " Of Wei-Hai-Wei. The "sui iuris"

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mission of Wei-Hai-Wei is established as an Apostolic Prefecture. 312. ″ ″ ″ Of Yungchowfu. A portion of the territory of the Apostolic Prefecture of Yungchowfu is separated, and a new Apostolic Prefecture is established, to be called ″of Paoking,″ and entrusted to the Order of Friars Minor. 325. ″ ″ 26. Detroit and Grand Rapids. A portion of the territory of the Archdiocese of Detroit and the Diocese of Grand Rapids is separated, and a new Diocese is established, to be called ″Saginaw,″ a suffragan of the Archdiocese of Detroit. 327. March 13. Of Calabar. The Apostolic Prefecture of Calabar is divided, and a new Apostolic Prefecture is established, ″of Ogoja.″ 329. ″ ″ 29. Of Papuasia and Victoria and Palmerston. The Apostolic Vicariate of ″Papuasia″ is divided, and

[*Latin ed. p. 426*]

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March 29, 1938, Victoriensi and Palmerstonensi territories are attached to the Diocese of Darwin, whose name is changed to ″Darwinensis″ Diocese.

De Tukuyu. - The ″sui iuris″ Mission of Tukuyu is elevated to the rank of Apostolic Prefecture, retaining the same name.

May 7, Fortalexiensis. - A portion of the territory of the Archdiocesis Fortalexiensi is separated, from which the Diocese of Limoeirensis is established.

December, Shaowu. - The ″sui iuris″ Mission of Shaowu in China is elevated to the rank and dignity of an Apostolic Prefecture, retaining the same name.

December, Karafuto. - The ″sui iuris″ Mission of Karafuto in Japan is elevated to the rank of Apostolic Prefecture.

Hollandiae. - A portion is separated from the Apostolic Vicariate of Hollandiae, which is established as an Apostolic Prefecture named Bandjermasin.

June 14, Vientiane and Luang-Prabang. - The Apostolic Vicariate of Laos is divided, and a new Apostolic Prefecture of Vientiane and Luang-Prabang is established.

331, 332, 334, 336, 400, 402, 403

MOTU PROPRIO, December 31, concerning the regulation of pensions.

Regulations for the pensions of ecclesiastical and lay personnel (civil and military).

March 25, 1938, Holy Church. - Concerning the jurisdiction of the Sacred Congregation for the Eastern Church.

December 8, concerning the establishment of Ecclesiastical Tribunals in Italy for deciding cases of nullity of marriage.

IV - APOSTOLIC LETTERS

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July 18, 1937, from the Roman Pontiffs. - The temple dedicated to God in honor of St. Anthony, of the Order of the Friars Minor, in the city of Milan, is honored with the title and privileges of a Minor Basilica.

September 1, Roman Pontiff. - St. Patrick is established as the Patron of the entire Bathurstensis Diocese.

Historical documents attest. - The title and privileges of a Minor Basilica are granted to the Cathedral Temple of Baltimore, dedicated to the Blessed Virgin Mary, assumed into Heaven.

December 8, Archidioecesis Ultraiectensis. - The temple located in "Laren," within the boundaries of the Archdiocesis Ultraiectensis, dedicated to St. John the Baptist, is endowed with the title and privileges of a Minor Basilica.

March 3, 1938, We Teach. - The temple of the Most Sacred Heart of Jesus and the Blessed Virgin Mary of Mount Carmel, in the archdiocese and city.

[*Latin ed. p. 427*]

Index of documents arranged in chronological order, page 427. April » June » » » August » » » November. The church of Saint James in Chile is raised to the status of a Minor Basilica and granted its privileges. 26th of the month, in the diocese of Verona. - The church of Saint Therese of the Child Jesus, located in "Tombetta," within the territory of the diocese of Verona, is elevated with the honors of a Minor Basilica. 1. Of the Order of Saint Benedict. - The "sui iuris" Abbey of Saint Martin of Cucujäes, belonging to the Order of Saint Benedict, is reduced to a priory, and its abbatial title is transferred to the monastery of Saint Peter of Singeverga. 25th of the month. Chapter of the church. - The votive church of Saint Joan of Arc, located in "Bois Chenu" within the territory of the diocese of Saint-Dié, is decorated with the rights and privileges of a Minor Basilica, dedicated to God. 18th of the month, in the diocese of Colle di Val d'Elsa. - The church dedicated to God in honor of Saint Francis of Assisi, located near the "Podium Bonitii" in the diocese of Colle di Val d'Elsa, is elevated to the status of a Minor Basilica. 27th of the month. Honors of sacred things. - The church in the city of Milan, dedicated to Saint Charles Borromeo, is elevated to the status of a Minor Basilica. 6th of the month. Mercy of the Lord. - The Venerable Servant of God, Maria Iosepha Rossello, of the Third Order of Saint Francis, foundress of the Institute of the Daughters of Our Lady of Mercy, is declared Blessed. 2. 18 219 284 313 338 339 405 V - EPISTLES. 1937 » » » » » September. 7th of the month. With a joyful spirit. - To His Eminence, the Most Reverend Father, John, titular of Saint Baibinae, Cardinal Verdier, Archbishop of Paris, to whom the Holy See sends as a legate to the Marian Congress held in the monastery of Aiguebelle of the Cistercian Order, Reformed, from all of France. 8th of the month. With pleasing greetings. - To His Eminence, the Most Reverend Father, Titus Trocclii, titular Archbishop of Lacedaemonia, and also General Auditor of the Apostolic Camera, on

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the occasion of his fiftieth anniversary of priesthood. 12th of the month. Four hundred years. - To the Reverend Father Narcissus Durehschein, Prior General of the Order of the Hospital of Saint John of God, on the occasion of the fourth centenary of the constitution of the aforementioned Order. 24th of October. With a memory always pleasing. - To His Eminence, the Most Reverend Father, Angelus Maria, Archbishop of Praeneste, Cardinal Dolci, Archpriest of the Patriarchal Basilica of the Liberian, to whom the Holy See sends as a legate to the Eucharistic Congress held in the city of Tripoli. 31st of the month. With heartfelt greetings. - To His Eminence, the Most Reverend Father, Ignatius Gabriel, titular of the Twelve Apostles, Cardinal Tappouni, Patriarch of the Syrians of Antioch, on the occasion of the completion of twenty-five years of his episcopate. November. 21st of the month. Distinguished in the city. - To His Eminence, the Most Reverend Father, Edmund.

[*Latin ed. p. 428*]

"428 Index of documents arranged in chronological order. Gleeson, Bishop of Maitland, concerning the Eucharistic and Missionary Congress from all of Australasia, held in the city of Newcastle, 9? 1937, November 22. With singular affection. - To the Most Reverend Father and Doctor Leon Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Eastern Indies, to whom he sends a legate to the Eucharistic Congress from the regions of India, to be held in the city of Madras, 94 » » 30, in the coming year. - To the Most Reverend Father and Doctor Hector Felici, titular Archbishop of Corinthus and Apostolic Nuncio in the Chilean Republic, to whom he sends a legate to the VII Eucharistic Congress from the entire Chilean nation, to be held in the city of Iquique, . . . 96, 1938, January 18. With paternal affection. - To the Most Reverend Father Peter, Deacon of Saint Angel in Foro Piscario, His Eminence and Excellency, Cardinal Bpetto, who will complete his fiftieth year since taking religious vows in the Society of Jesus, . . . 119, February 12. May he celebrate with joy. - To the Most Reverend Father and Doctor Peter Emmanuel Amigo, titular Archbishop and Bishop of Southwark, standing at the Pontifical Throne, celebrating the fiftieth anniversary of his priestly ordination, 263, March 25. As his birthday approaches. - To His Eminence and Reverend Father Alexander, titular of Santa Maria in Cosmedin, His Eminence and Excellency, Cardinal Verde, completing ten years of priesthood, . . . 221, May 12. A distinguished Hungarian. - To His Eminence, Eugene, titular of Saints John and Paul, His Eminence and Excellency, Cardinal Pacelli, who is also Secretary of the Holy Roman Church, to whom he sends a legate to Budapest for the XXXIV Eucharistic Congress from all nations, 222, » » 15, through a beloved son. - To His Eminence, Justinian George, titular of Saints Andrew and Gregory ad divum Scauri, His Eminence and Excellency, Cardinal Serédi, Archbishop of Gran, on account of the

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preparations for the XXXIV Eucharistic Congress, to be held in Budapest, 315, » » 31, with singular affection. - To His Eminence, Roderic, titular of Santa Maria Angelorum in Thermis, His Eminence and Excellency, Cardinal Villeneuve, Archbishop of Quebec, to whom he designates a legate for the Canadian Eucharistic Congress held in Quebec, 264, June 29. A most distinguished cathedral. - To His Eminence, Emmanuel Caelestinus, titular of Saint Honuphrius in Janiculo, His Eminence and Excellency, Cardinal Suhard, Archbishop of Rheims, to whom he announces a legate for the celebrations to be held in the recently restored cathedral of Rheims, 316, September 21. Jubilee celebrations. - To the Most Reverend Fathers William, titular of Saint Clement, His Eminence and Excellency, Cardinal O'Connel, Ar-"

[*Latin ed. p. 429*]

Index of documents arranged in chronological order: 429. The Archbishop of Boston, Dionysius, titular of the Saints Nereus and Achilles, Most Reverend Cardinal Dougherty, Archbishop of Philadelphia, George William, titular of Saint Mary of the People, Most Reverend Cardinal Mundelein, Archbishop of Chicago, and other Archbishops and Bishops of the United States of North America: concerning the celebrations, after ten years from the founding of the University of Washington, 340 VI - DURING THE SOLEMN CANONIZATION of the Blessed Andrew Bobola, a martyr priest of the Society of Jesus, John Leonard, a lay professed of the Order of Friars Minor, founder of the Congregation of Clerics Regular of the Mother of God, and Salvator from Orta, held in the Basilica of the Vatican, on the seventeenth day of the month of April, in the year 1938, on the feast of the Resurrection of the Lord Jesus Christ . . . . . 149 VII - SACRED CONSISTORY, March 17, 1938. Secret Consistory: I. Report on causes . . 85 II. Provision of Churches 86 III. Choice of Churches . . . . 87 IV. Request for Pallia 87 » » » Public Consistory . 88 » » 31 Semi-public Consistory concerning the canonization of the Blessed Andrew Bobola, a martyr, and the Blessed John Leonard and Salvator from Orta, confessors 117 Allocution . 117 VIII - HOMILY » April 17, on the feast of the Resurrection of the Lord Jesus Christ . . . . IX 1937 December 151 - SERMON 24, which the Most Holy Lord Pope Pius XI gave on December 24th, in the year 1935, during the vigil of the Nativity of the Lord Jesus Christ, in the presence of the Eminent Cardinals, and the Most Reverend Bishops, and Prelates of the Roman Curia . 20 X - RADIO BROADCASTS ● « Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. ». - From the Most Blessed Father, on the thirty-first day of the month of December, 1935, given to the city of "Madras," at the conclusion of the

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National Eucharistic Congress 25.

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tyr; John Leonard; and Salvator of Horta, Confessors. April 9. Augustana, Munich and Freising. - Decree. Concerning the alteration of the boundaries of dioceses. » » Passau, Munich and Freising. - Decree. Concerning the alteration of the boundaries of dioceses. » » Passau, Munich and Freising. - Decree. Concerning the alteration of the boundaries of dioceses. June 4. Larino and Manfredonia. - Decree. Concerning the dismemberment and union. July 30. Benevento and Avellino. - Decree. Concerning the separation and union. October 22. Sansepolcro (Borgo San Sepolcro) and Città di Castello. - Decree. Concerning the alteration of the boundaries of dioceses. 196 227 99 228 286 287 288 345 414 III - S ACE 4. CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS 1938. May 26. Instruction. Concerning the Most Holy Eucharist, to be diligently guarded. 198 IV - SACRED CONGREGATION OF THE COUNCIL 1937. November 13. » » » Dioceses œ.... - Alms of two Masses. Resolutions 101. Rome and others. - Abstinence and fasting. - Resolution 160. V - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH 1938. » » » » » February 9. Concerning Jehol and Mukden. - Decree concerning the alteration of the boundaries of Vicariates. » » Concerning Suifu and Yachow. - Decree concerning the alteration of the boundaries of Vicariates. March 30. Valdivia-Araucania. - Decree. Concerning the alteration of boundaries. June 14. Decree. The Vicariate of Togolese shall henceforth be called "Lomé." » » Decree. The Apostolic Prefecture of the islands of Mayotte, Nosy Be, and Comoros shall henceforth be called "de Ambanja." July 13. Decree. A part of the territory, formerly belonging to the Apostolic Vicariate of Eshowe and the Apostolic Prefecture of Lydenburg, is separated and added to the Apostolic Prefecture of Swaziland. 162 163 268 346 347 348

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January: Decree concerning the virtues in the cause of beatification and canonization of the Venerable Servant of God, Francisca Xaveria Cabrini, foundress of the Institute of Missionary Sisters of the Sacred Heart of Jesus.

December 19th: Decree concerning the virtues in the cause of beatification and canonization of the Venerable Servant of God, Charles Hyacinth of Saint Mary, a priest, a solemnly professed member of the Order of the Eremites of Saint Augustine, Discalced, of Ariminen.

January 1938: Decree for the introduction of the cause of beatification and canonization of the Servant of God, Pius of Saint Aloysius, a solemnly professed cleric of the Congregation of Clerics, Discalced, of the Most Holy Cross and Passion of Our Lord, of Matriten.

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23rd: Decree concerning the virtues in the cause of beatification and canonization of the Venerable Servant of God, Mary Desolata Torres Acosta, foundress of the Institute of Sisters, Servants of Mary, who minister to the sick, of Romana, also known as Lucana.

March 13th: Decree concerning the miracles in the cause of canonization of Blessed John Leonard, the Confessor, founder of the Congregation of Regular Clerics of the Mother of God, of Romana, also known as Lucana.

"Nihil obstat" decree in the cause of canonization of Blessed John Leonard, the Confessor, founder of the Congregation of Regular Clerics of the Mother of God, of Savonen.

April 10th: Decree concerning the miracles in the cause of beatification of the Venerable Servant of God, Mary Joseph Rossello, of the Third Order of Saint Francis, foundress of the Institute of Daughters of Our Lady of Mercy, of Scwonen.

May 26th: "Nihil obstat" decree in the cause of beatification of the Venerable Servant of God, Mary Joseph Rossello, of the Third Order of Saint Francis, foundress of the Institute of Daughters of Our Lady of Mercy, of Aquen.

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June: Decree for the introduction of the cause of beatification or declaration of martyrdom of the Servant of God, Mary Goretti, a secular virgin, of Leodien, also known as Anicien.

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July: Decree for the resumption of the cause of canonization of Blessed Anthony Mary Claret, Confessor, Pontiff, of 1937.

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of the Blessed Sacrament must be immovable and closed. 199; it must be diligently guarded. 200; and the key to it must be carefully guarded. 203.

[*Latin ed. p. 463*]

Index rerum: Tappouni, Cardinal Ignatius Gabriel. His Eminence congratulates him, having completed twenty-five years as a Bishop, 61. Smaller temples declared Basilicas. See: Smaller Basilicas. The presbyteral title of St. Thomas in Paris, in the City, is transferred to the Church of St. Mary in Vallicella, 191. Torres Acosta (Venice), Maria Desolata. Decree concerning virtues, 167. Ecclesiastical tribunals of Italy: New norms are established for each conciliar region concerning cases of nullity of marriage, whether in the first instance or on appeal, 410. Trocchi, Most Reverend Father Titus. His Eminence congratulates him on the occasion of his fiftieth anniversary of priesthood, 19. The University of Washington is praised and honored by His Eminence for its fiftieth anniversary, 340. V, analytical, 463. Verdier, Cardinal John. His Eminence sends him as a legate to the Marian Congress from all of France, held in the Monastery of Aiguebelle, 18. Via Crucis. See: Stations of the Cross. Apostolic Vicariates: — Newly established: Loangwa, 10; of Jehowfu, 12; of Oubangui-Chari, 189; of Bondo, 248; of Vinh-Long, 279; of Beni, 282. — Dissolved: of Hankow, 3; of Changsha, 9; of Bangweolo, 11; of Tsingtao, 12; of Nyassa, 54; of Saigon, 279; of Papuasia, 331; of Eshowe, 348; of Borneo Hollandicae, 402; of Laos, 403. — Expanded in territory: of Nyassa, 53; of Araucania, 208. — Whose boundaries are changed: of Jehol, 162; of Mukden, 162; of Suifu, 163; of Yachow, 163. — The Apostolic Vicariate of Togonensis will henceforth be called "Lomensis," 346. Villeneuve, Cardinal Roderick. His Eminence appoints him as a legate to the Canadian Eucharistic Congress, held in Quebec, 264. Verde, Cardinal Alexander. His Eminence congratulates him, having completed fifty years of priesthood, 221. Certain corrections in Vol. XXX (1938) of the Commentaries of the Acta Apostolicae Sedis. Page 93, line 18 of the text of the Constitution, instead of canon 219 § 2, read: canon 319 § 2. Page 103. The Provisio Ecclesiae of the titular Latin See is decreed, not on March 10th, but on February 10th, 1938. Page 222, line 3 of the text of the Letter, instead of "pro," read: "quo." Page 270, in the text of the Decree, line 17 is suppressed, and after line 15, add: "...nation evenit. Sister Delphina Grazioli, from the Venerable family,..."

[*Latin ed. p. 464*]

The thirtieth volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December, nineteen hundred and thirty-eight, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 465*]

In the year of the City of Vatican, Monday, May 2nd, 1938, No. 1, ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the State of Vatican City. Pontificate of His Holiness Pope Pius XI - Year XVII,

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No. LXI. Ordinance of the Governor of the State concerning the manufacture and issuance of coins. May 2nd, 1938. THE GOVERNOR OF THE STATE. Having considered Article 5 of the fundamental law of the State, June 7th, 1929, No. I; Having considered the monetary convention between the State of Vatican City and the Kingdom of Italy, signed on August 2nd, 1930; Having considered the monetary law of December 31st, 1930, No. XXI; Having considered the regulations for the execution of the monetary law of December 31st, 1930, No. XXI, approved by decree of July 15th, 1931, No. XXII; Having considered the law of December 14th, 1931, No. XXIV, which authorizes the issuance of coins in execution of the Italo-Vatican monetary convention; Having considered the law of November 16th, 1937, No. LX, which introduces modifications to the monetary law of December 31st, 1930, No. XXI; Having heard the opinion of the General Counselor of the State.

[*Latin ed. p. 466*]

Acta Apostolicae Sedis - Supplemento. ORDINA Art. 1. - Est permissa fabricatio et emissio nummorum: a) aureorum, ad summam non superantem quinque millionas de libris; b) argenteorum, nicheliorum et cuprorum, ad summam totalem octingentae milliones de libris, ita distributarum: L. 200.000 in nummismatibus argenteis de L. 10 singulis; 400.000 in nummismatibus nicheliorum de L. 5 singulis; 80.000 in nummismatibus nicheliorum de L. 1 singulis; 26.000 in nummismatibus nicheliorum de L. 0,50 singulis; 12.800 in nummismatibus nicheliorum de L. 0,20 singulis; 8.100 in nummismatibus cuprorum de L. 0,10 singulis; 3.100 in nummismatibus cuprorum de L. 0,05 singulis. Art. 2. - Nummi de quibus in articulo praecedente mentio fit, ferent annum: 1937, et, pro anno Pontificatus, indicationem: XVI. Art. 3. - Est etiam permissa fabricatio et emissio nummorum aureorum, ad summam non superantem quinque millionas de libris, ferentium annum 1936, et, pro anno Pontificatus, indicationem: XV. Art. 4. - Omnes dispositiones quae in regulamento approbato decreto 15 Iulii 1931, n. XXII, continentur, et quae praesentibus ordinantiis non sunt contrariae, continuare applicabuntur, et etiam extenduntur ad emissiones de quibus in articulis praecedentibus mentio fit. Art. 5. - Praesens ordinantia, praeter modos ordinarios, per affixionem ad portam Unicorum Gubernationis et in Cortile Sancti Damasi, publicabitur, et vigere incipiet eodem die publicationis. Civitas Vaticana, duo Maii millenovecentotredici. GOVERNATOR C. SERAFINI.

[*Latin ed. p. 467*]

In the year X, City of the Vatican, Wednesday, June 15, 1938, No. 2, ACTA APOSTOLICAE SEDIS, SUPPLEMENT to the Laws and Regulations of the City-State of the Vatican. Pontificate of His Holiness Pope Pius XI - Year XVII, No. LXII. Ordinance of the Governor of the State concerning cor-

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respondence to be sent by airmail and the issuance of a series of special airmail postage stamps. June 15, 1938. THE GOVERNOR OF THE STATE. Having considered Article 5, Section 1, of the fundamental law of the State, June 7, 1929, No. I, as well as Articles 2 and 20, letter c), No. 5, of the law of June 7, 1929, No. II, concerning the sources of law; Having considered Ordinance No. VIII of June 30, 1929, concerning the postal service; Having considered the Convention and international postal agreements concluded in Babylon on March 20, 1934; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. - Beginning June 22, 1938, the postal service of which Article 1 of Ordinance No. VIII of July 30, 1929, speaks, shall also include correspondence to be sent by airmail. Article 2. - The correspondence of which the preceding article speaks is subject to the payment, in addition to the ordinary postage tax, of...

[*Latin ed. p. 468*]

6. Acts of the Apostolic See - Supplement, with a surcharge in the equal measure to that resulting from the tariffs in force in the Kingdom of Italy. Article 3. - For the collection of the surcharges mentioned in Article 2 of this ordinance, the issuance of special postage stamps of 25, 50, 75, and 80 centesimi, and of 1, 2, 5, and 10 lire is authorized. Article 4. - The postage stamps, printed by engraving on watermarked paper, shall have the characteristics established in the table attached to this ordinance. Article 5. - This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governorate and in the Courtyard of St. Damasus. Vatican City, June fifteenth, nineteen hundred and thirty-eight. THE GOVERNOR C. SERAFINI CHARACTERISTICS OF THE POSTAGE STAMPS: • Value of 25 Centesimi: Color: Sepia. Subject: Statue of St. Peter in the square of the Vatican Basilica; in the background, the pediment of the facade with Christ blessing. Inscription: *TV ES PETRVS*. • Value of 50 Centesimi: Color: Olive green. Subject: A dove in flight with an olive branch; in the background, St. Peter's Square with the northern side of the portico and the Papal Palace. Inscription: *PORTANS RAMVM OLIVAE*. • Value of 75 Centesimi: Color: Brown-red. Subject: The chariot of fire carrying the prophet ELIAS into heaven. Inscription: *ET ASCENDIT ELIAS PER TVRBINEM IN COELVM*. • Value of 80 Centesimi: Color: Dark blue. Subject: A group of angels carrying the Holy House, upon which the Virgin of Loreto appears. Inscription: *VIRGO LAVRETANA SVCCVRRE TRANSVOLANTIBVS*.

[*Latin ed. p. 469*]

Laws and regulations of the State of the City of Vatican:

Value of 1 Lire: Color, mauve violet. Subject and inscription as the stamp of 25 Centesimi.

Value of 2 Lire: Color, light ultramarine. Subject and inscription as the

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stamp of 50 Centesimi.

Value of 5 Lire: Color, azure blue. Subject and inscription as the stamp of 75 Centesimi.

Value of 10 Lire: Color, violet. Subject and inscription as the stamp of 80 Centesimi.

All the aforementioned stamps shall be of ordinary vertical format; they shall bear the inscription: "POSTA AEREA VATICANA" and the indication of the value, and shall have dimensions of 17 x 21 millimeters, excluding the margins.

V o II

GOVERNATORE

C. SERAFINI

[*Latin ed. p. 470*]

In the year X, in the City of the Vatican, on Wednesday, the 12th of October, 1938, Number 3.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of Vatican City.

Pontificate of His Holiness Pope Pius XI - Year XVII.

Number LXIII. - Decree of the Governor of the State concerning the issuance of a series of commemorative postage stamps for the IV International Congress of Christian Archaeology.

12th of October, 1938.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Chapter 1, of the fundamental law of the State, of the 7th of June, 1929, number I, as well as Articles 2 and 20, letter c), number 5, of the law of the 7th of June, 1929, number II, concerning the sources of law;

Having considered the Decree of the 30th of June, 1929, number VIII, concerning the postal service;

Having heard the opinion of the General Counselor of the State;

DECREES:

Article 1. - The issuance of a series of six types of commemorative postage stamps for the IV International Congress of Christian Archaeology is authorized, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

Article 2. - The value of the individual postage stamps referred to in the

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preceding article shall be, respectively, 5, 10, 25, 75, 80, and 1.25 Lire.

[*Latin ed. p. 471*]

10 Acta Apostolicae Sedis - Supplemento, Article 3. - The postage stamps shall be printed in rotogravure with the following characteristics: a) The six denominations, with dimensions of 21 x 37 mm, excluding margins, have the following colors: 5 centesimi, brown; 10 centesimi, orange; 25 centesimi, green; 75 centesimi, red; 80 centesimi, violet; 1.25 lire, blue. b) The postage stamps for 5, 10, and 25 centesimi depict the crypt of Saint Cecily in the Cemetery of Callisto on the Appia, and those for 75 centesimi, 80 centesimi, and 1.25 lire depict the Basilica of the Saints Nereus and Achilles in the Cemetery of Domitilla on the Ardeatina. c) All of the aforementioned denominations bear, at the bottom left, the inscription "POSTE VATICANE"; in the center, the indication "ROMAE MCMXXXVIII"; and, on the right, the value of the postage stamp. To the left of the vignette is placed the inscription: "CONGRESSUS INTERNAT."; and to the right: "ARCHAEOLOGIAE CHRIST." Article 4. - The postage stamps referred to in the preceding articles shall be valid from the date of entry into force of the present ordinance. Article 5. - The present ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the courtyard of Saint Damasus, and shall enter into force on the same day as its publication. City of the Vatican, twelfth of October, nineteen hundred and thirty-eight. I L GOVERNATORE C. SERAFINI.

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